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LIST OF CONTRIBUTORS.

	Page
Hilton Hooley	4
William L. Gray	5
George S. BUILDERS	5
John S. Hall	12
Donald McKee OF A	13
Barry S. Bond	14
COMMONWEALTH.	
William S. Bond	15
William W. Woodworth	14
David S. Davis	17
PILGRIM PASTORS	
William S. Bond	18
William S. Bond	19
Joel S. Bingham	13
Clayton S. Marshall	19
VOL. VIII	
Charles S. Bond	71
1870-1874	
Jacob Schneider	75
Cyrus Pickens	76
TRUMAN O. DOUGLASS. ♠	77
James S. Bond	80
Benjamin S. Bond	81
Thomas Bond	11
Richard Bond	93
Salmer Bond	95
Barry S. Bond	96
John Bond	101



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VOL. VII

1870-1874

THOMAS C. DONAGHAN

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LIST OF SKETCHES.

	Page
Milton Rowley	2
William L. Bray	5
George R. Ransom	9
John S. Taft	12
Donald McNab	13
LeRoy S. Hand	14
William Leavitt	20
William W. Woodworth	24
David R. Lewis	37
William P. Bennett	38
William C. Foster	50
Joel S. Bingham	53
Chapman A. Marshall	59
Charles H. Bissell	71
Jacob Schneider	75
Cyrus Pickett	76
Lucius Q. Curtis	78
James E. Snowden	80
Benjamin M. Amsden	89
Thomas Bayne	91
Richard Hassell	93
Palmer Litts	95
Ezra G. Carpenter	98
John Ewell	101

12
11
10
9
8

1230

1231

1232

1233

1234

1235

1236

1237

1238

1239

1240

1241

1242

1243

1244

1245

1246

1247

1248

1249

1250

1251

1252

1253

1254

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35373

Charles M. Bingham	104
Andrew Horn	107
Judson E. Spencer	111
Alfred A. Whitmore	115
Rufus Apthorp	118
Edward Southworth	120
Beriah King	122
John Allender	123
Daniel M. Rogan	125
William E. Ijams	127
Alfred A. Ellsworth	130
David J. Baldwin	132
Addison D. Kinzer	137
Alvan L. Frisbie	141
William B. Potwin	177
John L. Covey	183
James L. Merrill	184
Joseph C. Graves	201
James H. Hudson	202
Etheron H. Birby	206
Loveland T. Rowley	209
E. Compton Burnett	211
William B. Glover	212
Thomas Courliss	214
James A. Morse	218
John D. Fichte	219
Asa S. Elliott	221
Otis D. Crawford	222

Jonathan Williams	237
Abraham W. Allen	238
George A. White	240
William B. Watertell	242
Wiram D. Ward	244
Benjamin T. Maxwell	252
Silas W. Milliken	255
John A. Bruzan	276
Benjamin F. Monroe	278
Robert Morse	282
Daniel B. Frost	284
David Thomas	288
Gordon L. Irwin	290
Duncan McDermid	292
Charles B. Starbuck	295
George L. Endicott	298
George D. Allen	312
George Ritchie	314
James Barnett	320
Henry B. Underwood	322
James Alderson	324
William A. Brooks	326
George L. Tompkins	328
Cadwalader Jones	330
Charles Dame	332
Lyonsler Wickham	340
Charles W. Wyckman	342
Frederick A. Willis	346

Maryanne C. Archer	228
Myrell H. Ballhorn	382
Walter H. Blankenship	414
Morris H. Robbins	292
Daniel H. Breckenridge	371
John H. Ewers	379
George Cakebread	389
Charles Little	381
John A. Palmer	417
Parley B. West	416
Clayton Welles	426

VOLUME VIII.

The pioneer days of Iowa closed in the early seventies, though through all the decade and beyond it, there were spots of frontier and much foundation work to be done.

This volume introduces a group of splendid men. Among the eloquent and inspiring preachers of the group are W. W. Woodworth, W. L. Bennett, Joel S. Livingston, O. L. Marshall, J. E. Snowden, Dr. A. L. Frisbie, Dr. J. G. Merrill, and J. B. Fiske.

Among those who are especially successful in pastoral work may be named W. L. Bray, J. A. Hanson, Andrew Kern, S. F. Millikan, Charles Little, etc., etc.

The life of every man here named was one of vast significance to himself and his, and to the world.

Of the ninety-one men whose names are recorded in this book, only fourteen were living in 1914; and only four of these---L. S. Hand, J. E. Snowden, A. L. Frisbie, and S. F. Millikan---were living in the State. Those living elsewhere were W. L. Bray, A. D. Kinzer, J. G. Merrill, Clayton Welles, P. B. West, W. M. Calhoun, H. H. Robbins, D. N. Breckenridge, Andrew Kern, and O. D. Crawford.

First sketch.

Milton Rowley.

We are obliged to begin this volume with the fragment of a sketch. The records show that Mr. Rowley was ordained in 1848, but they do not show anything back of that.

In a report, he speaks of his "Eastern home," but an "Eastern home" may mean Illinois or Ohio. It is probable that Mr. Rowley came to us from some other denomination, for he was ordained in 1848, but his name does not appear in our Congregational records until 1870. During the intervening twenty-two years, he must have been in some other branch of the church.

The indications are that he came into our denomination as he began his work at Albia and Georgetown, Iowa, January 1, 1870. Of course, he was commissioned by the Home Missionary Society. He spent only one year with these churches, and January 1, 1871, was commissioned for Eddyville. He was in this field less than a year and a half, but he was there long enough to get in one report. In December of 1871 he writes:

"Our church may not have been a grand success at home, but it has accomplished more abroad. It has been constantly sending our reenforcements to other points, and has planted a colony in Missouri, which has outgrown the mother church. I think this fact should be borne in mind, for our own encouragement, and that friends of the Society may know that it has not been lifting into existence and keeping alive

an unproductive church.

"During the quarter, we have, by individual exertions, raised the means to put our church edifice in fine repair, to replace a broken bell with a new one of the first quality, and to procure a church clock. I have found myself penniless at times, and have been forced to borrow. To help a cause we so much love, it is not hard to part with many luxuries that in our Eastern homes we regarded as essentials."

"I must think that if some of our good sisters at the East could look in upon the homes of many of the missionaries and see their needs, their patient toil and the pressure which this state of things brings upon the wives of missionaries, they would be even more quickened in their efforts to share the burdens of their Western representatives. Were it not for our families, the late sad word from the East--'an empty treasury'--would lose more than half of its portentous meaning. But the work must go on. It is Christ's work. 'He will not fail, nor be discouraged,' nor will we."

In May of 1872, Mr. Rowley left Eddyville for a home missionary field in Marsalles, Illinois. July of 1874, he began another home missionary pastorate at Darlington, Wisconsin. From there, in August of 1867, he changed to Evansville; and in 1879, changed again to New London.

The Year Book for 1882 locates Mr. Rowley in the state of Kentucky, but with ecclesiastical relations still in Wisconsin. This is the last record we have of this man.

Perhaps he returned to the denomination from which he came. In 1882, judging from the date of his ordination in 1848, he must have been not far from sixty years of age.

His work in Iowa was too brief to be of much significance.

Second sketch,

William Louis Bray.

Mr. Bray writes of himself as follows:

"I was born in the parish of St. Pinick, county of Cornwall, England, February 5th, 1832. I came with my father and his family to Galena, Illinois, in September of 1845. In the spring of 1846, we moved to Elk Grove, Wisconsin, and rented a farm.

"In the fall of 1851, I entered the academy at Platts-ville, and was graduated from that institution at the commencement of 1854. In the fall of 1854, I entered the Freshman class of Amherst College, and was graduated from that school in the summer of 1858. Following Prof. Joseph Haven from Amherst, I entered the Junior class of Chicago Theological Seminary at its opening, in the fall of 1858. For about six months of this year I supplied the Platteville church."

"Feeling that the Chicago Seminary was very young, I entered Andover Seminary in the fall of 1859 in the Middle class. During that year I did double work. Our middle year lectures and recitations were all in the forenoon, and the senior's in the afternoon. I attended both.

"In October of 1860, I returned to the Chicago Seminary and graduated in the spring of 1861. For about three months of this year, I supplied the First Presbyterian church in Galena."

"On the second Sunday of April, 1861, I began to supply

the First Church at Aurora. In June I was called to the pastorate of this church, and I was ordained and installed its pastor the 8th of August of this year, 1861.

"In May of 1864, I entered the service of the Sanitary and Christian Commission, and was sent to Duvall's Bluff on the White River, Arkansas. While there I was taken down with typhoid malarial fever, and was sent home, and lay for weeks in delerium so complete that I have no remembrance of the time. As soon as able I resumed my pastoral work, but was constantly under the effects of my army sickness. The doctor told me that I must either have 'a change of climate, or die.'

"I resigned at Aurora in October of 1867, going immediately to St. Joseph, Missouri. A few people there wanted to form a Congregational church. The church was recognized by Council in December of this year. The climate (as he should have known it would do) aggravated my old trouble, and I was again forced to leave, which we did in June of 1868. We went to Massachusetts, and I was immediately called to the church at Hatfield."

"Here the trouble went from bowels to lungs, and again I had to resign. We left Hatfield the last of December, having agreed to supply for six months the Congregational church of Newton, Iowa. After spending two Sundays with that church, I asked to be released from the six months' engagement, but this they would not do; so we filled the contract, and at its close went to Marshalltown, at a salary \$500 less than Newton offered. After three and one-half years in Marshalltown, we accepted a call to Kalamazoo, Mich.

There Mrs. Bray was threatened with a nervous breakdown, and, on the advice of our doctor, we resigned once more, and accepted a call to Clinton, Iowa. We began in Clinton in August of 1875, and left in May of 1884, beginning the next month a pastorate of seven and one-half years at Kenosha, Wisconsin. Then came a call from the Atlantic church in St. Paul, Minnesota. We moved to that city and worked for six months, but declined the invitation to be installed.

"Just at this time Sup't Grassie of Wisconsin, an old college friend, urged me to go to Rhinelander, which I did, and greatly enjoyed a year and a half in that lumber city. Now as Rhinelander was on its feet, we were urged to go to Ashland, where we spent another eighteen months in that northern city. We were wanted for further missionary work in Wisconsin, but declined and accepted a call to Oskaloosa, Iowa. We began at Oskaloosa in April of 1895, and left in March of 1899. In May a call came from Sheldon, which was accepted, and work began June 1st. While pastor here, the church gave us a leave of absence for eight months to visit our daughter, Mrs. Graham, in Beirut, Syria. While over there, we visited many places in Palestine, preaching once in Jerusalem."

"During this pastorate of nine years at Sheldon, a fine new church building was erected (dedicated February 23, 1902), and a first class pipe organ installed, church and organ costing about \$16000, with no indebtedness. In the early part of August, 1908, a call came from St. Charles, Minnesota. We went there and supplied the church for one year."

2 "I am nearing the close of a three months' supply at Spencer, Iowa. We have enjoyed our work, and feel sure that we had the sunny side in our pastoral experiences."

This communication was sent me in 1910. At that time he figured 937 accessions to the church during the fifty years of his ministry, 498 of these being gathered into his Iowa churches. Closing his engagement at Spencer, Mr. Bray spent a few months supplying the church at Alton. He then retired to a fruit farm near Koshkonong, Missouri, but later he moved to Menasha, Wisconsin, where he now resides, hale and hearty, at the age of eighty two, but impatient that he has no more opportunities to preach!

I have known William Bray for more than fifty years. I knew him when he was a student in Platteville Academy. I heard him preach almost every Sunday the six months he supplied the Platteville church. He was supplying the church when my sister Lucy died in April of 1859. He preached the funeral sermon. I remember well the text: "Prepare to meet thy God."

His life presents a "moving" scene. I count up fifteen pastorates, and some outside engagements. He never gave a church an opportunity to invite him to resign. He was too ready to depart. He was a live man from foot to crown. He was a forceful preacher, evangelistic and always interesting. He has done a good, long, faithful day's work, and has made no complaint about the wages.

Third sketch,

George Reed Ransom.

The Year Book record of Mr. Ransom, at the close of a long and useful life, was simply this:

"Ransom, George Reed, was born in Connecticut. Ordained in 1871. Acting pastor, Webster City, Iowa, seven years; Waverly six years; Lawn Ridge, Illinois, six years. Organized a Congregational church at Southern Pines, North Carolina, which was recognized by Council, April 1895. Acting pastor there, afterwards, excepting during the summer months. Died at Southern Pines, 1900, March 28th."

I regret very much that I can add very little to this skeleton of a sketch. I do not know which way to turn to look for the date and place of Mr. Ransom's birth. I suspect that he did not have either college or seminary training. I think we picked him up here in Iowa, and put him into the ministry.

Mr. Ransom began at Webster City, October 6, 1870. He was ordained January 1, 1871, Joel S. Dingham, M. D., officiating.

In 1872, November 13th, Mr. Ransom was regularly installed over the Webster City church. In October of 1873, Union Evangelistic meetings were conducted by Rev. W. F. Marble of Grundy Center which brought literally scores of people into the church. Mr. Ransom was very active in the work. He resigned in January of 1876, but the dismissing

council did not meet until March 23d.

After the council, he entered at once upon his pastorate of six years at Waverly, which were years of growth and prosperity both to the church and to the pastor. From this field, in April of 1877, Mr. Ransom reports:

"Our Sabbath school has increased largely. Last Sabbath we had 108, and the interest, I am told, was never better in the church. For two or three weeks we have been holding a few special services, and members of our congregation are unusually attentive to the Word, and show an encouraging thoughtfulness. Every service increases the interest. Every blow sends the stakes down a little. We feel that we are rebuilding from the bottom, and making a steady gain. I am trying, by God's blessing, to build up a society of believers in Christ, that had been scattered, discouraged, disheartened, and I am glad to say that we have succeeded beyond our most sanguine expectations. God has blessed and is blessing. To Him be all the Glory."

When Mr. Ransom resigned in 1881, for Lawn Ridge, Ill., the Waverly church had come to self-support.

Of his Lawn Ridge pastorate, I know nothing excepting the bare fact that it continued for six years; and of his Southern work, and of his death, I know nothing beyond the facts stated in the quotation from the Year Book.

I had something of an acquaintance with Brother Ransom through all the twelve years of his ministry in Iowa. For six years we were, comparatively speaking, neighbors, our parishes being only sixty miles apart.

Physically, Mr. Ransom was a little above the medium in height, but in weight a little below the average man. He was in rather delicate health through all the years, and he was for this reason all the time somewhat handicapped in his work. He was a comely person, with pleasant features, glossy hair, bright eyes, and his whole face beaming with animation and good will. I think I never heard him preach, but I know that he was rated as an interesting and effective speaker, though not remarkable in this respect.

Mr. Ransom's ministry, as a whole, was eminently satisfactory. He left the impress of his character, teaching, and life on Webster City, Waverly, Lawn Ridge, and Southern Pines. He was one of the true servants of Jesus Christ and of His Kingdom.

Fourth sketch,

John S. Taft.

Evidently, this brother was not a Congregationalist "to the manor born." He was ordained in 1858, but his name does not appear in our records until 1870.

In March of 1870, he was commissioned for Exira and Oakfield, with a few other preaching stations. In September of 1872, he was recommissioned for Oakfield alone.

In 1873 he was still at Oakfield, but in 1874 he had disappeared, and the records of him were at an end.

Fifth sketch,

Donald McNab.

Here is a man who, according to the scant records of him, made a trial of the ministry for a few years, and then quit. His name indicates his origin.

I do not know, however, just where or when he was born, or where or how much he was educated. I think he was not a college or a seminary man. He was ordained at Albany, Ill., June 24th, 1869, and served the Albany church for about one year.

April 17, 1870, he was commissioned for Sabula, Iowa, but in January of 1871 he accepted a call to McGregor. In May of 1872, he closed his work in the McGregor church; and if I remember correctly, he at that time closed his work in the ministry. I think he went into some secular occupation. At any rate, his name at that time was dropped from the list of Congregational ministers. There is no occasion for further remark.

Sixth sketch,

Leroy S. Hand.

Leroy Sunderland Hand, son of Osborn and Maria Cowles Hand, was born in Schenectady, Otsego county, New York, May 30, 1839. He was the oldest of three children. His father was a thrifty farmer, and all his life an active Christian. In 1842, the family moved from New York to Wisconsin, locating at Elkhorn, where the father died in 1876.

Leroy spent his childhood and early youth on the farm, beginning his education in a district school. At the age of fifteen, he left home for a course of study at Wheaton, the course in the preparatory department and college covering a period of eight years. He graduated in 1863, in the second class after the coming of Jonathan Blanchard, formerly of Knox College, to the presidency.

For two years after his graduation, Mr. Hand remained at Wheaton, publishing the "Christian Era" of which President Blanchard was editor. This paper was discontinued after the establishment of "The Advance" in 1876.

The next year after his graduation from college, January 15, 1863, Mr. Hand was married to Miss Annie West, of Newark, Illinois.

In the fall of 1865, he entered Chicago Theological Seminary, and graduated in the spring of 1868. His wife and one or two babies helped him through his seminary course. He also helped himself and family through the course by supplying country churches round about. There was a great a-

mount of this sort of work to be done in those days. Toward the end of his course, Mr. Hand established himself in the Lyonsville church, and was pastor there for years after graduation. He was ordained at Lyonsville, June 18th, 1866.

Mr. Hand's next pastorate, beginning April 1, 1870, was at Wayne and Crawfordville, Iowa. He continued in the field for two years. April 5, 1872, he began a six years' pastorate at Polk City. From this field, in October of 1873, he reports:

Influences of a revival at Des Moines have reached us. Four have been propounded for admission to membership at our next communion. A good interest remains in our church, giving us weekly a full young peoples' meeting, and better congregations. We are especially stirred up as to our duty to the surrounding country. Several Sabbath schools have been, and others will be organized, and carried on by our members, and I am preaching at some of these points. A year ago in a township west there was but one Sabbath school or religious meeting, and in the township east not one where the English language was spoken. We feel that, though weak enough as a church, we owe something to these communities. We are united in purpose, sympathy, and hope."

In March of 1876, there is another communication from Brother Hand, which is in part as follows:

"I preached in the school house at Beaver every night for three weeks, coming home usually after the meetings, and once barely escaped drowning while crossing the Des Moines River.

The church was much encouraged and blessed. "We were never more united and hopeful. One result of this revival has been the overlooking of denominational lines, and the bringing more closely together of the membership."

The next report (August 1877) gives us a view of Mr. Hand in his care for the young people of his charge. He writes:

"Our Sabbath school is overflowing so that we hardly know what to do with the children that come; and our young peoples' meeting is drawing a good number. In these meetings, we have been taking up our 'articles of faith' and fortifying them by scripture, which is read by those to whom the passages are assigned. Thus our young people are made familiar with the scripture, and also with the creed of the church. This series of 'Bible Readings' will run through more than a year, and is awakening a good deal of interest. It is a pleasant thing to see our Social Circle gathered about a long table, Bible in hand, and freely conversing about these great foundation doctrines of our faith. Some twenty were present at our last meeting."

While pastor at Polk City, Mr. Hand built up the central church in numbers and a knowledge of the Word, and also organized churches at Lincoln, Shellahl, and Kelley, and started Sunday schools in various communities round about.

January 1, 1879, Mr. Hand took charge of the work at Ogden, and was pastor here for three years. He then, in 1881, made a change to Webster Groves and Brookfield, Missouri.

November of the year 1882 found him back in Iowa, located at South Ottumwa, supplying with this church the church at

Eddyville. This pastorate (the first at South Ottumwa) continued for seven years. One of the achievements of Mr. Hand's service at Ottumwa was the building of a house of worship which was dedicated April 12, 1884. Both churches prospered under Brother Hand's administration.

Leaving Ottumwa in 1890, he spent two years at Sioux Rapids and following that he was four years pastor at Postville. He then left the State again for a season, and from 1896 to 1900, was pastor of the Baratoga and Cherry Hill churches in Omaha. Both of these churches he left self-supporting, as he took up the work in Arlington, Nebraska, in which he continued for two years. In 1902, he returned to Iowa, putting in three years of splendid service at Runnels, and then three years at Clay.

Coming now, in 1908, to the age of 'three score years and ten', Mr. Hand thought it time for him to retire, and moved to Grinnell, where one of his daughters had her home. But he was not permitted to retire wholly, for he was wanted at Van Cleve, in which place he continued in service for about five years.

Now (1914) at the age of seventy-five, he is hale and hearty; always at church Sunday morning and evening, and at prayer meeting; active in Sunday school, and in distributing religious literature; visiting much in a neighborly and Christian way from house to house; interested in current events and literature, growing old gracefully, enjoying life to the full, and getting ready for the better life beyond. The wife of his youth is still spared to him.

They have passed their Golden Wedding, which was observed in a most delightful way, all of their children, five in number, joining in the celebration.

My acquaintance with Brother Hand began in the fall of 1865, at which time we entered the theological seminary together; and for a good deal of the time, having his family home outside, he studied in my room during the study hours of the day. In all his long life of more than forty years, I have known him intimately.

Physically, Brother Hand is about medium in size, solidly built, neither swift nor slow in his movements, neither sluggish or sanguine in his temperament, rather quick in speech, but not decidedly so; he has a pleasant face, wears Burnside whiskers, but never a clerical coat, his only distinctively preacher garb being a white neck-tie.

Intellectually, he is more than medium. He is an acute, though not at all profound, thinker; all sorts of subjects interest him; he grinds all the grists that come to his mill; he is a great reader and has an intelligent opinion respecting all the great common topics of the day and of the universe; his education is broad, though perhaps not deep; he is interested in metaphysics and philosophy, but more in practical truth and practical affairs.

Of course, his preaching is of the plain and practical sort. He discards all rhetorical ornamentation; never attempts flights of oratory; never indulges in fine spun theorizing; always as a plain and simple message of bible truth and practical living.

The matter of his discourse is always good and worthy of attention, but his delivery is at fault. He lacks variety and force. He falls often to impress his hearers with the beauty and value of his utterances by a monotonous and forceless delivery. Often when he is giving out the finest and noblest things in his discourse, he does it as if what he is saying is of no value at all.

One of Brother Hand's strong points is his sociability. He is one of the best neighbors. Conversation never lags when he is in the company. He enters into the life of others with a genuine and evident interest, and in his sympathies, is extremely democratic.

In my "Pilgrims of Iowa" I have written of Brother Hand as follows:

"He has organized new churches, built up old ones, and brought them to self-support. He has erected houses of worship, built parsonages; aided in many councils; and strengthened the fellowship of associations. By his cheerful spirit, his sanity of judgment, and ironic disposition, he has exerted a helpful influence everywhere."

As we count up our jewels, one of them we name Leroy S. Hand.

Seventh sketch,

William Leavitt.

William Leavitt, son of William and Ruth (Merrill) Leavitt, was born in Burton, Maine, May 3, 1829. He attended the Biddeford and Saco Academies, and studied theology in the Bangor Seminary, graduating in 1852. While in the Seminary course, in 1850, he spent six months doing pastoral work at Island Pond, Vermont.

From 1862 to 1864, he was pastor at Boothbay Harbor, Maine, where he was ordained January 27, 1864. In 1865 and 1866, he was at Presque Isle, Maine. His next field was in Minneapolis, Minnesota, where, in 1867, he organized the Park Avenue Church, and served as pastor up to April, 1870. In April of 1870, he came to Monticello, Iowa, and was there in service until April of 1877. He then spent a year at Fayette, and then moved to Nebraska, to complete the work of his life in that state.

From November of 1878 to March of 1886 he was stationed at Ashland. From here, in January of 1885, he reports:

"With us, the whole family attends church. The babies are always represented. One Sunday there were four, and each lifted up its voice--not in concert however--when the wail of one ceased, another took it up. I can cheerfully stand the babies, if the people will only come to church.

"Yesterday, I hitched up the ponies, and taking my wife and baby, went into the country, five and a half miles. We

first visited a young couple from Ohio, in the country, now about six years. They joined us between three and four years ago. He was Presbyterian, she was a "U. P." I baptized their three boys. They own their place, and are living snugly, so far as house is concerned, but comfortably. When we left, they loaded us with melons for the boys at home. We next called upon the lady's sister, more recently from Ohio, and not long married. She is a United Presbyterian, her husband not connected with any church. They occasionally attend with us. In answer to my inquiry as to her intentions of church connection, she said that she 'did not feel very much at home'. To me the strange thing would be, if such a one should feel at home at once in any church; that is, feel just as they did where everything and everybody were familiar. I do not know why people should expect that feeling. It takes time for one unaccustomed to going about the world to get the home feeling. One has to become accustomed to the house, the farm, the road, the town, and I tell them the quickest way to get the home feeling is to make some place home. Her second intimation was that she waited for her husband. Many wives do the same unwise thing. Without a Christian home, the wife is more likely to suffer spiritual degeneration; whereas, if with clearcut and firm purpose, she goes forward, he would be more likely to follow.

"From there we went to a family of which the daughters drive into town to attend school, and only the invalid mother was at home. Here is a beautiful Christian woman, sadly af-

flicted, but she bears it like the Christian that she is. Her hands have scarcely the semblance of human hands, and latterly the disease has attacked her lower extremities. She has walked, but will not in all probability ever walk again, and her pains have sometimes been excruciating. She, more than any other, makes me think of a lady I once visited, away in the northeast corner of Maine, who had been helpless for twelve years. Her pastor took me to see her, to show me the power of divine grace. Though never free from pain, her face shone as in the glow of heaven's own light."

Again in December of 1885, he writes:

"The dead-heads are many; the spiritual workers are few. Do we need a revival? I should think so! Our condition humbles me; but I am hoping, praying, working for better things; and I think I see some signs of an awakening. There is more of a prayer meeting interest. The preaching to the conscience seems to be well received by some; and I am not without hope that the church will, ere long, ask and receive the great blessing. We are in receipt of a box of clothing, bedding, etc., from the good ladies of Marietta, Ohio. Such gifts cheer us wonderfully. They excite gratitude to God, and stimulate devotion to the work. This box contained a very nice and pretty rag carpet, which will take the place of one which has seen constant service for over fourteen years."

Completing his pastorate at Ashland in March of 1866, he had his residence there for a season, supplying here and there as he had opportunity, and then retired from the active

pastorate. From 1878 to 1893, he was editor of the Norfolk Journal.

Mr. Leavitt married late in life. At the age of forty-two, in November of 1871, while he was pastor at Monticello, Iowa, he was married to Emma H. Smith of Chicago, Illinois. One of their four sons, Frederick W., is now (1914) pastor of the Saratoga church in Omaha.

Under date of July 20, 1914, this son writes: "Father was known as a good preacher of the intellectual rather than the evangelistic type. His sermons were so carefully prepared and preserved that the people in his churches were accustomed to ask for a second and sometimes a third repetition of the most striking ones.

"As a man, he was modest and gentle in his disposition, but rugged in his virtues. The real desire to do good, and outstanding friendliness, made his pastorate harmonious and comparatively long. His children remember him with the deepest love and veneration."

Mr. Leavitt died October 12, 1904, aged seventy-five years, five months and nine days.

Eighth sketch,

William W. Woodworth,

For the following sketch, we are indebted largely to one of Dr. Woodworth's son, the Rev. Francis S. Woodworth, D. D., who for twenty-five years was president of Tougaloo University, and is now pastor of the church at Somersworth, N. H.

William Walter Woodworth was born at Middletown Upper Houses, now Cromwell, Connecticut, October 16, 1815. His father was Walter Woodworth of Lebanon, Connecticut, a school teacher, who died in Fayetteville, North Carolina, in 1822. His mother was Mary Sage, of Cromwell, who lived until 1864, the most of her later life in New Haven. At an early age, William was apprenticed to a watchmaker in Bridgeport, Conn., and would very probably have made that his occupation for life had his attention not been turned toward religion and the ministry in the great revival of 1851.

Fifty-three years later, in an address before the Connecticut General Conference in the church with which he united as a boy, he said: "How well do I remember the summer of 1851. That was a remarkable year. The country has seen none like it since. Dr. Lyman Beecher is reported by Mr. Finney as having said to him years afterwards, 'That was the greatest work of God, and the greatest revival of religion which the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with churches in one year as the fruits of that revival.' I with the hopeful-

ness of youth, expected that the Millenium of which I had read and heard much in my boyhood, was close at hand."

When he was eighteen years of age, he began to fit himself for college, entered Yale in 1834, and graduated in 1838. He earned his own way, and taught to support himself nearly one half of the four collegiate years. In 1839, he was in Yale Divinity School, then went to Andover, finishing in 1841, still doing much teaching. Among the places at which he taught was Westfield Massachusetts Academy, where he left a very deep mark on his pupils.

He was licensed to preach by the Hampshire Association at Blandford, Massachusetts, June 10, 1840. His first pastorate was in the Second Congregational Church, of Berlin, Connecticut, which began with his ordination, July 6, 1842, and continued to May 2, 1852.

In the first year of this pastorate, October 26, 1842, he was married to Miss Lucy Atwood, daughter of Mr. (M. D.) and Lydia (Ames) Atwood, of Westfield, Massachusetts. She died July 4, 1844, the day after the birth of her son, William Atwood Woodworth, who graduated from Yale in 1865, and had been a prominent lawyer and citizen of White Plains, New Jersey, most of the time since.

While still pastor at Berlin, he was married, October 9, 1845, to Sarah Upson Goodrich, daughter of Rev. Charles A. and Sarah (Upson) Goodrich, of Berlin. This Mrs. Woodworth became the mother of six children, one of them Mary, who for a time was a student in Iowa College, and married Eugene H. Taylor, a graduate of the College, and now an architect in

Cedar Rapids. Another one of the children was Dr. Frank I. Woodworth, mentioned above.

This Berlin pastorate was fruitful in many ways, and left a long and deep impression upon the church and community. Many were added to the church during his pastorate; and in two and a quarter years after his leaving, one hundred and seventy-four united with the church under the ministry of Rev. Dr. Love, in part the harvest from the ten years of faithful seed sowing. His pastorate was characterized by thorough devotion to pulpit and parish, and fearless maintenance of the right. There was much temperance agitation and because of the outspokenness of the young preacher, the church was set fire one night and he threatened with violence if he said any more on the subject. The next Sabbath, he preached from the text, "Have no fellowship with the unfruitful works of darkness," with such vigor that the liquor people were wholly crushed, and for many years had no standing whatever. Thirty years after, the son testifies, that he heard that sermon and its effects still referred to in the parish.

After leaving Berlin, he became pastor of the First Church in Waterbury, Connecticut, where he was installed September 29, 1851, in which relation he continued until May 2, 1858, leaving because of the breaking of his family, caused by the death of his wife in March of that year. It was a successful pastorate, marked by warm appreciation on the part of pastor and people. It is, perhaps, of interest to recall that among his closest friends were Deacons Carter and Benedict, who so greatly helped Iowa College in hours of need. From

Mr. Carter gave the first large contribution to Iowa College. It was counted large, and so recorded in history, though it was only \$5080.

Now comes a series of short pastorates; at Mansfield, Ohio, 1858-60; Clivet Church, Springfield, Mass., 1860-2; Plymouth, Massachusetts, 1862-4; Painsville, Ohio, 1864-6; About the time of his leaving Painsville, he was married, April 11, 1866, to Miss Lydia Sessions, who was the first principal of the Lake Erie Seminary, located at Painsville. She became the mother of four sons, one of whom died in infancy; the three others are Ankerst graduates, one of them a professor in Columbia University, and another for a number of years principal of Grand View Academy, Tennessee, now a pastor in Connecticut.

His next pastorate, from May 16, 1868 to May 3, 1870, was at Belchertown, Massachusetts, and then he came to Grinnell. He began his work in Grinnell May 20, 1870; and installed March 1, 1871, and dismissed November 27, 1875. Of this pastorate, Dr. Wittum, in his history of the church, says:

"He was modest, gentle, studious, scholarly, and cultivated. Many of his sermons were said by those who remember them to have been works of art. His pastorate brought a distinct literary flavor into the church life, which was invaluable in that state to its development. More than that, all departments of church work prospered under his wise and loving leadership. A collection of his sermons, entitled, 'The Lord's Prayer, and other sermons', was published after his death."

Dr. Frank Woodworth comments on his father's pastorate at Grinnell as follows:

"Mr. Woodworth found his Grinnell pastorate rather taxing, some conditions making the field especially hard for a man of his independence and strength of convictions; also a new church building was to be erected, and he thought a younger man might more fittingly bear the burden. He was then sixty-two years of age, so he left the large church, and went back to the New England country parish." The impression he had made there in early years was deep and long and lasting, and that place was very dear to him. It is an interesting fact that the clerk of the church, who in 1842 signed the first call to Berlin, signed also the second, in 1875. He was installed at Berlin, January 6, 1876, and continued in constantly active service and ever widening influence in the central region of Connecticut, and indeed in all the state, increasingly known and beloved as 'Father Woodworth' until a runaway accident ended his life, June 14, 1890, at which time he was seventy-eight years, seven months and twenty eight days old. Up to the last, he was unceasingly active in his preaching and parish work, and in the wider parish which the years brought to him. When thrown from his carriage, he was returning from a conference in a neighboring city, where he had preached with his usual vigor, optimism, and unswerving faith, from the words, 'And greater works than these shall ye do'. He lingered unconscious for two days. It was rather characteristic that his mind seemed to be on his prayer meeting services, and that his last words were, 'It is

time to close the meeting.'"

Certain characteristics of Dr. Woodworth may be noted. He was always a student, his study centering about the Bible. All his life, he kept in touch with the best Biblical study. Every morning, he read his Hebrew and his Greek. It has been said that he could repeat large portions of the Greek Testament. His Hebrew Psalm Book was studied almost to pieces. He kept abreast with modern critical scholarship, though its conclusions he could not always accept. But his dissent was based on accurate scholarship, not prepossessions. Reviewing one of Robinson Smith's books for the Hartford South Association, while dissenting from many of its conclusions, he did so after exhaustive study of every reference and added, 'nevertheless, it is a great book.' He was very modest as to his own scholarship---far too much so, his ministerial associates of later years felt. He loved historical and biographical study, and in literature his familiar range was wide, though singularly he made very little use of the latter in his sermonizing. French he took up after he was fifty, that he might gain new light on the Bible; the original tongues, Luther's Bible, and all the English versions had long been his familiar. He was emphatically a preacher. His strength was given to his pulpit. All that he learned from books and men and long experience went into his sermon work. And his sermons were clear, strong, logical, lit with much emotion, and warm with spiritual, persuasive fervor. They were always strong meat, and were appreciated by strong men. H. G. Little, of Grinnell said that having heard many

good preachers, he thought that Mr. Woodworth's average of preaching was the highest he had known. President Magoun, in an article in *The Religious Herald*, after his death, said: "When he left us for his last charge, one who was not of those who appreciated him most observed to me, 'He has never given us a single poor sermon.'" When, as was often the case, he spoke in the schoolhouse, or at cottage meetings, or elsewhere, he used simply a brief, and most effectively. He had always felt that when he went into the pulpit, he wanted the more carefully finished manuscript. But on the Sabbath when he was seventy-five years old, he went into the pulpit purposely without it, nor did he take it again, and he remained in power constantly. He would gladly have preached three times each Sabbath.

In his earlier ministry, he was very austere in his view of life, and thought all games, even checkers, a sinful waste of time. But he mellowed in later years, and would even attempt croquet. So, in his theology. Firmly grounded in the New England theology of his day, with its governmental theory of atonement, he yet had large sympathy with Dr. Bushnell's moral influence ideas. Years before the expression, "progressive orthodoxy" had come into prominence, in writing of himself, for his Yale class record, he put himself down as "progressively orthodox," and so he always was.

He was essentially an optimist, with an optimism based on his belief in God and the outworking of His plans for the world. When he went back to New England, he was, until he became known, looked upon as an "old timer," judging him by

his age, and one program committee of the State Conference, rather ultra conservative, put him on for an address of "The Diminishing Distinction between the Church and the World." He wrote them that he would speak on the alleged diminishing distinction, and his paper was not at all the Jeremiah they had expected. He was constructive, irenic, caring little for theological discussion, willing that a man should be allowed liberty. Liberal and conservative, both, were needed, and each should recognize the God-given right of the other to think. If the writer's memory is not at fault, an Iowa pastor of large ability and influence in following years would not have been installed and a most successful pastorate, active and emeritus, of more than forty years, would not have been begun had Mr. Teedworth not stood emphatically for liberty of belief, antagonizing in so doing his most influential parishioner. It was characteristic of him that preaching the "Concio ad Clerum" before the Connecticut State Association of Ministers at that time when theological controversy was rife, and an occasion usually taken for setting forth of controversial opinions, he should have given a strong and tender discourse on "Love Seeketh not her Own."

Brought to the religious life in the atmosphere of the great revivals of 1851, all his ministry was tinged with the revival spirit, and many of his pastorates were marked by revivals and very considerable additions to the churches.

For his mid-week services, he always made most careful preparation, and in all his churches, one most effective agency of helpfulness was the Sunday School Teacher's

meeting to which he brought all his scholarship and fervor, making it not a meeting for discussion of methods, but for intellectual and spiritual stimulus and inspiration, and a meeting of earnest prayer. He was a man of prayer, intensely earnest in his private and public prayers, and in his family devotions.

He always made much of the fellowship of the churches, and in his last pastorate was especially efficient in the development and on-carrying of a series of Fellowship Meetings, that were of large value to the life of the churches of Central Connecticut.

His sympathies were not confined to his own denominational brethren in the ministry. He initiated the New Britain Minister's Meeting, taking in all who would come, and which continues until now. Possibly nothing can better set forth this aspect of his work and the esteem in which he was held than the resolutions adopted by that meeting just after his death. They were written by the leading Baptist minister of New Britain. The resolutions are as follows:

"There is no duty more tender and Christian than to cherish the memory and worth of departed saints. Our hearts impel us to gather up the virtues of those we love, as ashes in a sacred urn. But our tenderness grows sad as the few brief words seem so cold and poor, compared with what our hearts tell us is their life. With such feelings, our fingers linger as we slowly trace, in the list of the dead, yet living, the beloved name of Rev. W. W. Woodworth, D.D., who

died in Berlin, June 14, 1890, in the seventy-seventh years of his age. Dr. Woodworth was the originator of this conference of the ministers of New Britain and vicinity, and herein is a revelation of his character. Intensely devoted to his denomination, and having ample facilities for the gratification of his scholarly and social qualities in the various conferences and societies of his own denomination, yet his large-heartedness, and broad generosity moved out to gather all of every view together, to discuss matters of general import to the Church of Christ. Of this conference, Dr. Woodworth has been, except for a brief interval, its president, and his administration of the office has been marked by promptness and unvarying courtesy. To the meetings which he seldom missed, he brought broad reading, scholarly attainments, and a heart full of love for God. Careful in utterance, thorough in preparation, loyal to truth, and withal, deeply spiritual, he attached us all to him, as a frank, genial, Christian gentleman, while at the same time, he was the wise and thoughtful servant of God.

"We place in our records this minute of our appreciation of his work, leaving the work he has done to be the monument of his service; the affection of those who loved him, to be the holiest shrine of his memory, and the Master's approval, the only worthy tribute to his faithfulness, devotion, and high character."

He was very sympathetic to younger brethren in the ministry, aiding them as he could. One minister, then young and in his first parish, relates that on the Sabbath morning

after his first baby had died, Dr. Woodworth appeared at the parsonage just before service time and said, "I am to preach for you to-day, and you stay home with your wife," a kindly service which the minister and his wife recall most gratefully.

Very practical in his preaching, his thinking, his general attitude, he had in him also something of the mischief, and much of what is called 'God consciousness' though his clear thinking and Biblical knowledge would never have allowed him to be a monist. He did not often mention, but sometimes referred to an experience on a railroad train when all things mundane seemed to pass away, and he had glimpses of a glory ineffable and overpowering in its effect. He had great delight in old Samuel Rotherford and Robert Murray McCheyne. He believed in the attaining of higher levels of Christian life, in progressive sanctification, but the higher life theories of many perfectionists did not satisfy him.

Perhaps there is no more fitting close to this sketch than some words of Dr. Woodworth's from "A Ministry of Forty Years," a discourse preached by him at Berlin, July 9, 1882:

"My course in life has not been in all respects one that I should have chosen for myself, but God has chosen for me, and I now see that He has been leading me all the way in wisdom and love; and I am satisfied and more than satisfied. I thank God for all things. I thank Him for

putting me into the ministry. To me all other employments seem far inferior to this. If it were possible to put me back with my experience to the beginning of life, and it was given me to chose between all the occupations in which men engage, I should, without a moment's hesitation, chose this ministry of Jesus Christ, and ask God to guide me in it as he would.

"God early began a process of discipline with me, sometimes very painful. One after another of those I loved was taken away from me, and for long years it seemed as though the shadow of death lay always dark and heavy on my heart, and sometimes sore disappointments have befallen me. God has thus taught me lessons that I could not have learned by study. He has taught me thus to sympathize with the afflicted and to comfort them with the comfort wherewith I myself was comforted of God. I hope he has thus also taught me more than this. I hope he has thus wrought into my being some elements of character that I needed, and which I could not otherwise have gained.

"As for the church of God on earth, there seems to be in the triumphs of the past forty years the promise of greater triumphs in the future. The spirit of God is moving his churches onward to the conflict, which may prove to be the last great conflict before the glorious visions of prophecy shall become the realities of the world's experience. For it is the spirit of God---is it not---that inspires and directs these great movements of his church,

and sends out his messengers to toils and self denials and successes, too, unsurpassed by those of the first apostles of the Lord. It is he, too,---is it not---that is moving over the mass of mind and waking men every here to better thoughts and a better life. I wish myself to cooperate with the Spirit in this work of love. I wish my children to cooperate with him in this same work, when I am gone."

Ninth sketch,

David R. Lewis.

David Richard Lewis, son of Richard and Mary Lewis, was born in Wales, June 26, 1825. His parents were devotedly pious, and gave their son a careful religious training, from early childhood. At the age of twelve, he was received as a member of the church.

He came to America in 1846, and settled in Minersville, Pennsylvania, where he joined the Congregational church, and, without very much special preparation, began to preach the gospel. He was ordained at Sharon, Pennsylvania, in 1852. In 1854, he came to Braceville, Illinois, where he organized a church. In 1870, he had a call from Givin and Beacon churches, in Iowa, where he preached for a number of years; and he continued to reside in the region, though preaching only occasionally. He died at Excelsior, near Muchakinoek, January 5, 1892. If I mistake not, Mr. Lewis was miner, as well as a preacher.

Tenth sketch,

William P. Bennett.

William Farmenter Bennett, the fourth child of Josiah Kendal and Lucinda Hall (Nutting) Bennett, was born in Groton, Massachusetts, November 6, 1836. His mother was the oldest sister of Rev. John K. Nutting, who was only four years older than Mr. Bennett, and they were boyhood companions. His father was an energetic man of affairs, always carrying on several enterprises simultaneously, but an unfortunate signing of accommodation notes for a friend who slipped out from under them, left the Bennett home one of very close living during the boyhood of the subject of this sketch. On account of this, he bought the last two years of his minority, paying his father the sum of \$200 therefore. During this time, he worked for his board, and did janitor work that he might attend the Groton Academy. By his summer work and two terms of winter teaching, he paid his father for his time. After finishing Groton Academy, he entered Phillips Exeter Academy, and prepared himself for the Sophomore year in Williams College. He earned his way through college, staying out one term of the three for each year to teach country school, and graduated an Honor man in the famous class of 1852.

After graduating from college, he engaged in teaching in the public schools of New England, first at Abington, and then at Millsbury, Massachusetts.

August 8, 1864, he was married to Irene Blodgett, of Randolph, Vermont. She was an able assistant to him in all his work to the end of his life.

He came West in 1835. Of the trip, at least the closing part of it, Mrs. Bennett writes to a sister in Vermont as follows:

"I have not been so blue at any time as I was the night we got here. We started from Dubuque at ten o'clock A. M., and rode in crowded cars where I had to carry a baby (three months old) in my arms till 6 P. M., and then came on, (evidently from Waverly) in a two-horse lumber wagon, in a seat without a back, eighteen miles, over a worse road than you ever saw. We reached here about two in the morning. Oh, I expected to be sick, and Baby would die; but I was not sick, nor did Baby die."

The uncle, Rev. J. K. Nutting, tells the story of Mr. Bennett's introduction to Iowa as follows:

"The school (Bradford Academy) actually began with my bringing my nephew with me from New England as I returned from the National Council, for the express purpose of starting an academy at Bradford. He and I canvassed for students, and secured forty pledges. On opening the school, exactly six of these students made their appearance, assuring the teacher of just thirty six dollars for his support for the first term. The number, however, increased somewhat, so that before the term closed, the most of the forty pledges had been redeemed, besides, several others had come in."

Mr. Bennett was a thorough and popular teacher, and laid his heart in the work. He delighted to meet a boy or girl from the country more than half way. Many times, rather than suffer a pupil to leave school for lack of means, he forgave wholly, or in part, the tuition which was his own meagre support. His desire that every pupil should not only gain a good mental equipment, but also a happy christian experience was always in evidence. He himself took on a new and attractive phase of personal religion in the "intense effort."

Miss Clara Eastman, an interested eye-witness of the whole history of the Bradford Academy, and a daughter of one of Mr. Bennett's most ardent friends and helpers in his school work, brings in this testimony:

"Coming to Bradford just at the time Mr. Bennett did, and making it possible for the young people to obtain the education he was so well fitted to impart, was a benefit to the community that can never be estimated."

"As I think of those who were students there under Mr. Bennett and Mr. Crowe, I recall six who entered the ministry, many who were successful teachers and professional men, to say nothing of the everyday sort of people like myself whose lives have been the richer for the influence of the Old Academy days."

"And I must not omit to speak of the influence of Mrs. Bennett, and the assistance she gave her husband in his work. As a teacher of French and drawing, she was loved by all her

pupils, and when her home duties would not permit her to go to the school, she received the classes into her home. Her beautiful character left its impress upon all who knew her, and in every sense of the word, she was a help-meet to her husband in his work."

Mr. Bennett began his work at Bradford in the fall of 1865; he finished out the school year ending in the summer of 1870. For some time, he had seen that he was engaged in an impossible task, and that the Academy was doomed to die. Mr. Putting advised him, and his own heart prompted him, to enter the ministry. His son, Professor John Bennett of Doane College, says:

"During his college course my father had strong inclinations to go into the gospel ministry. His was a decidedly religious temperament. His piety was of the sane, natural type. His journals are absolutely free from any of the pietistic tone so common in his time. One reason for not becoming a minister at once was that, from his experience during his college course, he became convinced that he could never write or prepare his sermons. He said he found composition very difficult. This seems almost unbelievable to his children, for as we knew him he wrote very rapidly, and almost never changed a single word in his sentences once written.

"After remaining five years at the head of Bradford Academy, a part of which time he was county superintendent of public instruction, he resigned on account of his health, going to Mason City to preach." He began his work at Mason

City, July 1, 1870, and was ordained December 8th, of that year. I was present at the ordination, and took part in the services. He began as a Home Missionary, receiving the first year aid to the amount of \$150, but within that year he brought the church to self-support. At the end of four years, Mr. Bennett resigned at Mason City to take theological studies in Andover Seminary.

The son writes:

"In 1874, he moved his growing family to Andover where he was a Resident Licentiate student for a year. He was pastor of the churches at Lyndon and Lyndonville, Vermont, in 1875-80."

In 1880, he came West again, to spend out here the remainder of his days. Four years--May 16, 1880-October 7, 1884--he was at Ames. Of this pastorate, Mrs. Lydia Tilden, in her history of the church, says:

"He was a graduate of Williams and Andover. He was greatly interested in youth and education, serving for some time as a member of the school board at Ames. He believed in installation as the Congregational way, and although some were hesitant regarding its desirability in this 'peculiar community,' his wish prevailed, and the installation services were held May 17, 1882. In 1883, the seating capacity of the church was increased by the addition of an alcove for the choir; an entrance hall was added, and the tower was carried up and finished with a graceful spire. In 1883, also, Mr. Bennett organized a church at Gilbert Station, and under his guidance a commodious church building was erected, and from

that time for more than sixteen years, the Gilbert church was yoked with Ames, the Ames pastors preaching there regularly each Sabbath afternoon."

During this pastorate, in 1882, the State assumed self-support in Home Missionary work, and the Iowa Congregational Home Missionary Society was launched. Mr. Bennett was one of the foremost promoters of this enterprise, and was one of the members of the first Executive Committee of the Society.

Mr. Bennett was dismissed from Ames, October, 7, 1884. He was taken from Iowa by an insistent call from Crete, Neb., the seat of Doane College. A strong effort was made to retain him in Ames. The vote of the dismissing council was a tie, and the moderator was called upon to give the 'casting vote'. This he did in favor of Crete, saying that it would be easier to get a minister for Ames, than one especially fitted, as Mr. Bennett was, for a college parish.

He was installed at Crete, May 28, 1885, and there, in the midst of a career of great usefulness and honor, he was cut down suddenly by an attack of pneumonia, March 9, 1896, aged fifty-nine years, four months, and three days.

Mr. Bennett was one of my special friends. He was licensed to preach at a meeting of the Mitchell Association held in my church at Osage. I am pretty certain that I preached the sermon at his ordination. We visited back and forth a good deal. We were together several summer vacations at Clear Lake. He was one of my advisers and supporters in the early years of the I. C. H. M. S. He was in every way a most delightful man. He was handsome in person, almost ideal

in physical proportions, in the intelligence and spirituality of his face, in his mental vigor, in his social adaptabilities, in his reverence and love for the good, the true, and the beautiful. He was a fine scholar, a forceful and interesting preacher, a tactful, winsome, and inspiring pastor. It was almost a pity that he was shunted from teaching to any other profession, even that of the ministry.

But he was a teacher in the ministry. He was preeminently a didactic preacher, and an educator to the end of his days. He was always starting boys and girls out on an educational career. In his pastorates at Mason City and Ames, he always had a group of young people fitting for college under his instruction.

Of course, his own boys and girls took to books as ducks to water, and developed into a generation of teachers; and the whole family was an educational contagion in the community. Again and again, I have been with the household in their family worship. The father would read from the Greek testament, a son from the German, and the younger children from different English versions. This daily exercise was in itself a liberal education to the members of the household. Take him all in all, Congregational Iowa has scarcely had a more nearly perfect man in her ministry than this man, William Parmenter Bennett.

Prof. John Bennett, from whom we have already quoted, speaking of some of the characteristics of his father, wrote:

"Partly by inheritance, and in part as a result of the

difficulties in the way of getting his education, father was a man of positive convictions, and of patient, indomitable perseverance. He believed in God and in men, and his appeal was always to that manliness in men, that is indeed godliness,

"As a theologian, he was conservative and orthodox, and at the same time, tenderly considerate of the contrary opinions and doubts of others, provided they were sincere. His sermons were logical, clear, abounding in simple Anglo-Saxon, vigorous, and often of real literary beauty."

"It was probably as a pastor that he did his most effective work. Kindly, sympathetic, clear-headed and pure of heart, his visits and prayers in the homes of sorrow or trial, and also of the busy humdrum of ordinary life, were sources of comfort and inspiration. This part of his service drew heavily on his vital forces, and he used to come home at night completely 'fagged out,' as he would express it.

"He was always a citizen of this city, county, and state. Wide was his outlook and sympathy. He took a prominent part in all the moral reforms, and in the organizations growing out of the church for the development of the kingdom of righteousness, and he was in constant demand for papers on all sorts of programs. While at Ames, he published in "The Ames Intelligencer" a series of thirteen articles on "The Prohibition Amendment." On coming to Crete, he published a series of seventy-six articles, showing the relation of liquor and the saloon to the family, the church, labor, business, crime, taxes, politics, etc. Later he discussed the money questions in a series of thirty-one articles the last of which appeared a few weeks before his death under the title,

"The Minister and Questions of Finance."

"From 1885 to his death, he attended all but one of the Saline county, (Nebraska) Sunday School Associations, and during the entire time, was present at every meeting of the Council Board of this Association."

"The records of 'The Blue Valley Association of Congregational churches' show that he was present at twenty of the twenty-two meetings held during his connection with the Association, and that he presented a carefully prepared paper at each of these twenty meetings. He also presented papers at six of the eleven meetings of the State Association."

"He was a thorough believer in 'The Polity of Congregationalism.' The settled pastorate and installation, were ideal with him, and he was installed at Ames, Iowa, and at Crete, Nebraska. The autonomy of the local church, and the fellowship of the churches with the implied 'council' were dear to him, and he vigorously resisted the assumption of ecclesiastical authority by the local or state associations." Prof. Bennitt closes his sketch of his father with the following affectionate tribute from Principle A. C. Hart, one of Mr. Bennett's favorite pupils in Bradford Academy:

"I have always had a great reverence for your father. No other man so profoundly influenced my life as he. He was a great teacher. He inspired his pupils with his own enthusiasm for thorough and accurate scholarship, and his own hatred of sham and pretense. By example and by precept, without any noticeable effort so to do, he gave his pupils very high ideals of manly Christian character. One of the

strongest personal appeals he ever made to me was for his unquestioned whether my course in a certain matter was a thoroughly manly one. He created around himself an atmosphere that favored correct conduct and hard and efficient work. When discipline was necessary, a few quiet, often cutting words from the desk were sufficient. I remember nothing more severe. I have heard him say that the climate did not agree with any one who came with any other purpose than a real desire to learn. His transparent honesty, unselfishness, and purity of character, his thorough democracy and respect for the individuality of his pupils, his fine scholarship, which seemed never at fault, his rare faculty for putting his thought into strong, concise and simple English, his lofty ideals, and contagious zeal for real learning, made him a man of a thousand in the school room, and Dr. Douglass is right in his expression of regret that he did not deem it wise to continue his career as a teacher."

In a clipping from the Waverly Post, we find the following tribute to Prof. Bennett:

"During the year 1865, a young man came to Bradford Chickasaw county, Iowa, soon after he had graduated from William College. In an unassuming way, he told the people of that then booming Iowa town that he was going to start a school that his school would open for work on the first Monday in September, and that the name of the school would be Bradford Academy. On the morning of the first day of school, he was greeted by about twenty-four girls and boys. The young college graduate made himself useful in the community, and the

people recognized it. The boys and girls soon learned that their teacher was helpful and they liked him, even though he sometimes intimated that New England was the United States, and that Massachusetts was really the great commonwealth that made New England. His boys and girls all became good advertisers for Bradford Academy, which grew in numbers and in substantial usefulness.

"In the fall of 1865, a number of 'boys in blue' who had helped to save the Union landed in Bradford. A few of them had just reached their twenty-first birthday. The great world was before those boys, but they didn't know what they could do. Some of them had been wounded during the war, and they were crippled. They couldn't 'make a hand' at anything. They were almost inclined to think that they were fit only for the discard dump, and that Iowa and Uncle Sam had no further use for them. One Saturday, some of those boys were aimlessly loitering through the little town. They were met by the young professor of Bradford Academy. He commenced to talk to them. He wanted them to tell him something about the war, and what they thought of the army life. One of them said, 'Oh, let's forget it.' Then he suggested that they take a walk with him in the woods along the banks of the Little Cedar. Before they had walked far, the world commenced to look a little better to those boys, and the young professor suggested that they had better attend Bradford Academy a while until they could find something better to do. Some of them promised that

they would try it, and the next Monday found them at Bradford Academy, with about a hundred boys and girls from fifteen to nineteen years of age. For four years during the spring and fall terms, they went to school and taught school during the winter. They became useful citizens of a state which they helped to make the gem of the prairies. Some of those students blazed their way to success, and some of them have been picket guards of progress ever since, and the rest did the best they could.

"Bradford Academy lived only about a dozen years, but the young graduate from Williams College did a work there that still lives. Among other things, his work furnished the text and the inspiration which moved Dr. William B. Pitts to give birth to 'The Little Brown Church in the Vale.' And during those years, he set in motion influences that helped to make better schools and better homes, which helped to make a good young state better. The great world never heard very much about Prof. William B. Bennett and his Bradford Academy, but he helped to lay a good foundation built with stones, quarried from the mountains of eternal truth. And some of those boys and girls whom he taught, and who are now living, are still teaching in the great University of Humanity, at an age when they are parents and grandparents, and they like to meet in reunion, and when they meet, they talk lovingly about Prof. William B. Bennett and his Bradford Academy, because he pointed to a better way, and he made the way a little easier and better for those who were to come after."

Eleventh sketch,

William C. Foster.

William Cooper Foster, son of Richard and Irene (Burroughs) Foster, was born in Hanover, New Hampshire, July 8, 1815. Of course, Dartmouth was his college. He graduated in 1841, and from Union Seminary in 1844. During the school year, 1844-45, he was a graduate student at the Yale Divinity School.

His first pastoral work was at Exeter, New Hampshire, (1845-6) and his next (1846-7) at Westboro, Massachusetts. He was ordained at Cuyahoga, Ohio, October 13, 1847. This pastorate covered a period of two years. His next pastorate was in the Shawmut church, Boston, where he was installed October 25, 1849, and dismissed December 30, 1851.

Next, he was installed at Lawrence, over the Central Church, January 16, 1852, and dismissed September 2, 1857. He then had a pastorate of one year, 1857-8, in Chicago, serving what was then called the Edwards Church of that city. This, however, was only an excursion to the West; his heart was in the East.

His next field was at Becket, Massachusetts. The Congregational Quarterly for July, 1860, had a note of his installation here as follows:

"May 3d, 1860, Rev. William C. Foster was installed over the church at North Becket, Massachusetts. Sermon by Rev. Roswell Foster, of Pittsford, brother of the pastor elect; installing prayer, Zolus Whitmore, of Chester Factory."

Later Roswell Foster was a pastor in Iowa.

Mr. Foster was in service at North Becket from 1860 to 1863, and he was then, for six years, 1863-69, an evangelist in Hampton county, his residence at Wilbraham.

Then came another excursion to the West. He came under the commission of the A. M. M. S., dated September 1, 1869, to Nebraska City, Nebraska, but was there only one year. His evangelistic work in the East gave tone and character to his work in the West. The Home Missionary reports from Nebraska City in 1860; "Union revival meetings; about one hundred hopeful conversions."

September 1, 1870, Mr. Foster was commissioned for Civil Bend, Iowa. The commission was renewed in 1871 and was for Civil Bend, Eastport, Barlett, and McPaul. This was the last of his Western work, and substantially the last of his public ministry. His work at Civil Bend was of the evangelistic type. Reporting from this field, in April of 1871, he writes:

"Oh, that your secretaries and friends of the Society could be with us a little, and see what the Lord hath done for us! This is the ninth week of the meetings, held every evening with few exceptions. I have made about two hundred and fifty religious visits. There have been about one hundred hopeful conversions. In one of our meetings, one hundred and thirty-six persons spoke."

"In the timber, which covers a great many acres up and down the river, I have visited again and again. Some have told me 'no minister but a Catholic priest has been here before you. He came to curse, you to bless.' The wicked-

est men in the community profane, awfully reckless, are now rejoicing in the hope of eternal life. One man, in bodily simplicity said, 'I have seen myself so wicked, it seemed that, if I should step into the pit, Satan would give up his seat to me.'

"In view of what has been done, all feel that nothing is impossible with God, and that no sinner is past finding mercy and abundant pardon. It seems as if God were saying as how he would save all this community, and have here an earthly paradise!"

Returning East in 1872, Mr. Foster settled down at Middletown, Connecticut, which was his home up to the day of his death. He died of old age October 31, 1897, aged eighty-two years, three months, and twenty-three days.

His first marriage, to Mary Ann Elliott, of Hebron, Connecticut, was dated May 11, 1818. Mrs. Foster died June 12, 1857. September 28, 1858, he married a sister of his first wife, Almira Gillett Elliot. In all, seven children were born in the Foster home.

The Foster family to which the subject of this sketch belonged, was one of the noted families of New England. The family characteristics were marked, while the individual characteristics of the members of the household were distinct and definite.

Twelfth sketch,

Joel S. Bingham.

Joel Smith Bingham, son of Asahel and Laura (Smith) Bingham, was born in Cornwall, Vermont, October 16, 1815. His father was a man of considerable prominence, having served several terms in the state legislature.

For three years, (1833-36) he attended the academy and college at Marietta, Ohio, and he was in Middlebury College in 1836-38. Following this, he taught for seven years (1838-45). In the meantime studying theology in private. His theology was to an unusual degree his own, and little copied from other men, or the teaching of schools.

He was ordained at Charlotte, Vermont, October 20th, 1846, and served the church from that date up to November 19, 1851. The lifelong friendship of his first parish was always a great joy to him. December 17, 1851, he was installed at Leominster, Massachusetts. Here, as in his former parish, he won the hearts of his parishioners, and many were brought into the church under his ministry. His labors were so fully appreciated, that in 1879, the church gave him a call to become their pastor a second time, but he could not see his way clear to do so.

In 1857, he received a call to the Second Congregational Church of Westfield, Mass. He was pastor here from June 17th, of this year, to March 9th, 1865. In this pastorate, hundreds of the students of the State Normal School located in that place attended his ministry, and found through his ministrations

and personal interest and sympathy, the entrance door into the Christian life. Intellectually and spiritually, he was their inspiration and their guide. One of these students bore this testimony: "The influence he exerted, the thoughts he incorporated into the very hearts and lives of those who were privileged to sit under his teaching, will live on and on in ever widening circles."

The Maverick Church, East Boston, was his next field. Here he was installed March 10, 1868, and dismissed September 8, 1870. His relations with this church were very happy. The congregation was largely increased, and many young men since prominent in Christian and educational work look back to their early days under the ministrations of Dr. Bingham as the foundation of their success.

In 1869, the Dubuque church, seeking a successor to Dr. Whiting, extended a call to Dr. Bingham twice, but each time the answer was unfavorable. In 1870, however, the conditions in East Boston were so changed, and Dr. Bingham was beginning to feel that a change of climate from the seacoast might give him fresh physical vitality and a clearer voice. Somehow, the Dubuque church people learned that a third call might be effectual, and they were not slow to give it. Dr. Bingham began in Dubuque in July of this year 1870, the installation services being held October 13th, Dr. George Thatcher of Waterloo preaching the sermon. This pastorate covered a period of twelve years, and here some of the strongest friendships of life were formed. His sermons drew multitudes outside of his parish proper. The most

intellectual people of the city were attracted to him by reason of his strong pulpit work and the greatness of his personality.

The church prospered greatly under his care. He was not an evangelist, but many were added to the membership of the church during his pastorate. After a great revival in 1873, under the leadership of the evangelist, L. P. Hammond, Dr. Bingham had the privilege of welcoming into the church at one time, seventy-two persons on confession of their faith. Later there was almost as large an accession after meetings conducted by Major Whittle.

In this pastorate, in 1875, the tower of the church was completed at a cost of \$3000.

It hardly need be said that Dr. Bingham expended a tremendous amount of vital energy in this Dubuque pastorate. He did not know how to spare himself. He had on a full head of steam all the time. He did not know how to "slow down." In 1882, it became evident that he had reached his physical limit, and that he must leave Dubuque for a smaller and less exacting field. The greatness of the man is seen in his willingness to step down and out of his great Dubuque parish into a little, quiet country village.

An ideal parish for him at the time was waiting. He was dismissed by Council from Dubuque March 23, 1882, and began at once his work in Traer, where he remained in service for nine happy and fruitful years. One of the members of the church speaks of those as "years of soul-feasting" to the people of Traer. And the pastor was delighted with his

people. He often spoke of "the goodness of God in giving him such congenial work for his last on earth." But of course this could not last forever. In 1891 it became apparent that even the labors of this delightful field were too much for his failing strength. Retiring from the ministry, he made his home in Dubuque with his son, William F. Bingham, "with whom he enjoyed every comfort love could provide." He reached the end of his pilgrimage July 29, 1894, aged seventy eight years, nine months, and twelve days.

Dr. Bingham received his Doctorate from Middlebury College in 1845. He was married to Miss Jane Robbins, daughter of Rev. Samuel Prince Robbins, pastor of the first church of Mariette, Ohio, August 23, 1838. Throughout his whole ministry, she was in everything his judicious and efficient helper.

From an obituary, published in our State Minutes for 1895, we copy the following:

"Dr. Bingham was genial in his companionship and affectionate as a pastor; but especially and lovingly will he be held in memory for his excellencies as a preacher. His sermons were profound in thought, elegant in diction, and delivered with a great depth of feeling. Few men so impressed themselves upon their hearers as did he. His very voice seemed full of soul, finding its way, in prayer and sermon, to the inmost souls of those who listened. That voice is hushed, but its theme, the theme so constant in its utterance, still remains that of love, divine love, the Father's love."

A friend in Dubuque, H. C. Wilder, writing to Congregational Iowa after Dr. Bingham's death says:

"When the question of his successor in East Boston was being settled, the following appeared in the Boston Journal: 'It is well known to the religious world that Rev. Dr. Bingham, who now ministers at Dubuque, is one of the most profound thinkers of his denomination, a gentleman of varied and extensive learning and wonderful power as a preacher. To follow such a man will be no easy task. Dr. Bingham's sermons are models of chaste and elegant diction, and are always delivered with deep and impressive eloquence. His style has all the easy flow and grace of Dr. Bushnell's writings, combined with a glowing fervor.'

"He once preached in Dr. Bushnell's church in Hartford, and after the service, Dr. Bushnell remarked to a parishioner that he had never heard anyone whom he would rather have follow him in his own pulpit. The remark was significant of his rank as a thinker in the New School Theology. His one ruling characteristic, the governing principle of his life, was love. His own patient forbearance was expressed in his oft-repeated saying 'Love never lets go.'"

I can testify that love, God's love was his theme. The first sermon I heard him preach was at Marion, in 1871, at the meeting of the State Association. His text was "Our Father." The next time I heard him was the dedication of the Grundy Center church. His text was "Our Father." Again I heard him at a meeting of the Central Association held in Green Mountain. The text was "Our Father." I told him that

I "always did like that sermon." He showed me his manuscript, on which he indicated that he had preached that sermon more than a score of times. I remember one of the illustrations of the sermon: the racket in the family as the father returns from a journey; the mother and children running out to meet him. "The neighbors call it noise; we call it music!" More than once in that sermon the doctor said, "Love never lets go."

Thirteenth sketch,

Chapman A. Marshall.

Chapman Alexander Marshall, who was the son of one of the Duke of Wellington's officers, Lieutenant General Anthony Marshall, and Jane (Alexander) Marshall, a daughter of one of England's leading architects, was born in Dublin, Ireland, January 11, 1838. He spent his early boyhood days in Capetown, South Africa, and in Plymouth, England, so even from his early years, he was a great traveller and was keenly observant of places and persons. He was particularly fortunate in his early education; for while living in Plymouth, he was under the tutelage of Mr. Weymouth, editor of the New Testament in modern English, and Dr. Samuel Pevsner, one of the foremost instructors in England at that time. However, the most of Mr. Marshall's schooling was in the University of Experience, which he entered at the early age of fifteen; for after a brief preparation and passing the navigation examinations, he entered the merchant marine as a petty officer, and spent three years on shipboard, sailing between London and Sidney, Australia. In this way he twice circumnavigated the earth, stopping at various ports in Asia, Africa, and South America, en route. This sailor's experience proved a fruitful source of the vivid illustrations in his later career as a preacher, for which his discourses became noted.

In 1857, at the age of nineteen, he decided to cast in his lot with the "States", as the English say, and was so

charmed with the beauty and fertility of the parklike region of Northern Iowa, that he decided to locate there; and to the day of his death, he was wont to say, that after having travelled the wide world over, he had seen nothing more satisfying than Iowa, and often marvelled at the short-sightedness of people who abandoned their property here, and sought fortunes in other places. So after a summer with an old family friend in Melvidere, Illinois, where he learned the rudiments of farming in America, he purchased land in Howard County, near the old deserted town of Vernon Springs. This was in 1858.

Two years later, he returned to England, and brought back with him his wife, Eliza Greenway, who was his capable helpmeet throughout his career as a farmer, business man, and minister.

Both Mr. and Mrs. Marshall had been carefully nurtured in the Christian life, and had been member of a Baptist church in Alymouth, children of devout and devoted Christian parents. The London Chronicle in recording the death of Gen. Marshall, closed the article with these words: "Gen. Marshall was one of those devout Christian soldiers, happily becoming more common in the English army."

With such training and antecedents, it was only natural that they should both take a deep interest in the organization of a church in their community, and during the sixties while Mr. Marshall was engaged in farming and business, he was also active and influential in organizing the Free Reg-

tional church in Cresco.

Mr. Marshall went into business at Vernon Springs in 1861, but when Cresco was started by the coming of the railroad in 1866, he moved his business to that station. Here, he came under the influence of Father Windsor, the patriarch missionary of Northeastern Iowa. The latter recognized Mr. Marshall's training and talent, and prevailed upon him to assist in the various points that he was serving. This is Father Windsor's account of the beginning of Mr. Marshall's work, reported in the *Iowa Missionary* for March, 1870. He writes:

"I am glad to say that I have prevailed on one of the members to take my place at a country appointment. He is a young man with a little family, is well educated, in good circumstances as a farmer, of good address, and preaches with acceptance. Under other circumstances, I should urge him to take a short course in the Theological Seminary of Chicago; but as he cannot leave his family and business, I trust he will prove a successful workman in the Lord's vineyard without those advantages. There are so many little settlements around us calling for preaching which the regular ministry cannot meet, and that can be supplied by the lay agency, where suitable persons can be found, that I think for raising one among us; thus to go forth and scatter seeds of the Kingdom. May the Lord go with this young man, crown his labors with His blessings."

Father Windsor "builded better than he knew." He had no idea of the quality of the young minister he was sending

out to preach. He lived to see this young man filling important pulpits in the state, and other positions of responsibility and honor.

But the story of Mr. Marshall's life so far told, brings out the fact that his preparation for the ministry in book learning, and the training of a college or schools, was very meagre. He never saw the inside of a college or a theological seminary as a student. He picked up what theological knowledge he acquired. He learned to preach by preaching. He learned what was in man by rubbing up against him. He had the divine gifts of insight and utterance. He was one of the preachers "born and not made." He was one of the 'picked up' men that proved to be a picked man.

His first regular pastorate was at Burr Oak, Winnebago county, with Orleans, Vernon Springs, Florenceville, and Leona, across the line in Minnesota. He began at Burr Oak, in October of 1870, and was ordained there February 23, 1871, Father Windsor preaching the sermon, and Ephraim Adams of Decorah offering the prayer. This pastorate was from October of 1870 to July of 1875. At this last named date, he began a few months' pastorate at Postville. Then, for two years, he had no regular charge, but in 1876, took up the work in New Hampton, with Lawler attached, and continued in this field until the year 1880, at which time he accepted a call to Nashua, Bradford, with its "Little Brown Church" being a part of his parish.

While in Nashua, the movement for State Prohibition was

in full force, and Mr. Marshall entered the campaign with such enthusiasm and ability that it was deemed wise to make him the candidate for the State Senate, to which office he was duly elected, and in which he served with such efficiency that he was considered the logical candidate for Congress. Already, the Congressional delegations of some of the counties of his district had been instructed to vote for him in the convention, but he felt that if he entered the race, it would be the end of his work as a minister, so he settled the matter and accepted a call to Clinton, Iowa, which took him out of the district, and out of politics. In Clinton he remained two years, which was a period of great prosperity to the church.

Being somewhat worn down by strenuous pastoral work and service for the state, Mr. Marshall took a rest for eighteen months, retiring to his farm at Cresco. During these eighteen months, however, he was often off somewhere preaching on Sunday. He was temptingly accessible to McGregor. He was called there to supply in 1887. The supply slid into a pastorate, covering a period of about thirteen years. His relationship with this devoted parish was of the most delightful character. This was his last pastorate. In June of 1900, he again retired to his farm where he spent the last six years of his life looking after his various financial interests, travelling some, preaching a good deal, and for half a year at one time, supplying the church at Austin.

He died of heart disease, June 27, 1906, aged sixty-seven years, five months, and fifteen days. "In the open

field on that June day, he was translated to glory."

Mr. Marshall was a stocky, full-blooded Englishman. His face was full, and his hair was sandy. His eye was bright, his hand was gentle, his voice resonant and melodious. He was a shrewd business man, and incorruptible and judicious statesman, a pleasant companion, a faithful pastor, and a magnificent preacher.

As showing the style of his discourses, we here copy extracts from two of his papers published in Congregational Iowa. The first is found in the issue of October, 1884, on "Prohibition in Iowa," and is in part as follows:

"It may seem just a little incongruous that, in an association of ministers and churches whose mission is to proclaim the gospel of peace, that a paper should be called for in which force must of necessity take a prominent place. The weapons of our warfare are not carnal, and the Church of Christ must ever guard against the assumption of power which will but paralyze her best influences. At the same time, it will be a gloomy era, indeed, in the history of the Church of Christ, when she shall cease to take the lead of all those great moral reforms, which one by one come to the surface in the progress of that grand scheme of evolution, on whose wheels the universe rolls. The Lord and Master of us all preached the message of love and peace to the weary and the heavy laden; but on one memorable occasion, we remember, that he made a scourge of small cords, overturned the tables of the money-changers in the temple, and turned the rascals out. The church and the women have been the backbone of this

temperance reform, and they are alike interested in bringing about the consummation so devoutly to be wished.

"As in the abolition of slavery, the war against the curse of strong drink had but few champions, a chosen few whose consciousness that they were right impelled them forward over all obstacles with a vigor which, like the rising of the ocean tide, nothing could stay. As in the abolition of slavery, the opposition to the suppression of the traffic in strong drink has found its main stay and support, at least in our State, in one of the dominant political parties of our land. The agitation against the gigantic evil which all right-minded people admit, is a disgrace to a civilized nation, and a curse upon humanity, received in our commonwealth fresh stimulus by the action of sister states. The enactment of the prohibitory law in the state in Maine, followed by the passage of a constitutional amendment in the state of Kansas, prepared the way for a similar movement in our own state of Iowa; and after two consecutive legislatures have formally taken the required steps, a constitutional amendment, prohibiting the manufacture and sale of all intoxicants was admitted to the popular vote, and on the twenty-seventh day of June, 1882, the sovereign people of our state by a majority of nearly thirty thousand, solemnly and in good faith, declared their wish that such an amendment should be engrafted on their constitution. It has become a matter of history now, through some trifling informality which has been well characterized as 'technicality run mad', the superior courts of our state, in a trumped up case, declare that

constitutional amendment null and void. History, I think, furnished us no parallel to the quiet, submissive manner in which a law-loving people received such a decision of their supreme judges. There was no howl of execration from an outraged majority, no speaking evil of dignities; they knew that truth, crushed to earth, would rise again, that 'the eternal years of God are hers.' With hardly a murmur of discontent, they received the decision; but, when the time came, in a perfectly legitimate manner, the people of the state of Iowa, who think deep and say but little, promptly divested of his judicial ermine one of those judges who had seen fit to contravene the expressed wishes of the voters of the state, and others may yet learn that the majority are sovereign and supreme, and that this is a government 'of the people, for the people, and by the people.'

"Meanwhile, the people though baffled were not discouraged. One of the leading political parties having declared in favor of licensing the saloon, the other answered back by flinging for the first time the prohibition banner to the breeze, as a party measure. The lists were cleared, the lines were sharply drawn, and again, by about twenty-five thousand majority, the people decided that prohibition should be the law of the state. I need not allude to the stirring days of the last winter's session of the legislature. All honor to the noble fifty-one, and those two other men of the opposite party that no party whip could force, who stood firm in the prohibition phalanx, nailed their colors to the mast, and dared to be true. Their names might justly go down to

prosperity, side by side with those of the immortal three hundred, who defended the pass of Thermopylae. Before the legislature met, men said, 'we shall see; money will buy votes to defeat prohibition.' I do the opposition credit to believe that no money was ever offered, and if it had been, it would doubtless have been indignantly scorned. I believe that the lie has again been given to the infamous assertion of Horace Walpole, that 'every man has his price.'

"Doggedly as the ground was fought over, no charge of even attempting bribery or corruption has ever come to the surface. Surely, Iowa is a healthy place in which to live, and statutory prohibition is now the law of the state.

"Let me briefly outline a few of the means whereby the law may be made effective. First of all, we must keep alive and growing the temperance sentiment in our state. You cannot enforce laws higher than the moral sentiment of the people will sustain."

"In the next place, we must elect officers who will respect the will of the people, and carry out the law, from the chief executive to the village constable. All right-minded persons should satisfy themselves that they are voting for that class of men."

"I cannot close this paper without frankly saying that I believe that the enactment of this law should be freed from even the shadow of a suspicion that a wrong has thereby committed on anyone. For myself, I have always been in favor of a moderate compensation for the property destroyed. A state as wealthy and prosperous as Iowa, cannot afford to

be mean in the hour of her advance. We can afford to be magnanimous and just in the day of their triumph over hourly barbarism.

'Iowa to-day is the cynosure of the world. Let us only be true to our principles, and we cannot fail. Our hope, the upbuilding of a noble manhood; our banner, righteousness, temperance, and truth; our motto, the motto of our loved state, 'Our liberties we prize and our rights we will maintain.'"

The other quotation is an extract from a sermon preached by Mr. Marshall to his people in McGregor, February 20, 1898, on the "Mystery of the Maine." While he did not attempt to clear the mystery, he did very strongly suggest the possibility of an explosion within the ship, filled, as it was, with live wires, great furnaces, and various explosives. The main lesson which he drew from the incident was the fact that "Man carries that in his own bosom which may easily work his own destruction. As the man, so the nation. Peril for both is strong within." The closing paragraphs of the sermon were as follows:

"More than that, I want to say to you, as citizens and patriots, that I believe the great danger of this nation to-day is from within. It is not the navies of Europe; not the encroachments of crowned heads; not the war of tariffs, or the enormous armaments abroad, that we need to fear. We are impregnable from without, an ocean bound republic. It is our intemperance, our licentiousness, our corrupt courts of justice, our rotten municipalities, our dishonest politics,

our subserviency to the power of wealth. The tornado that sweeps over the land, purifies the air, but the deadly miasma that lurks in swamp and marsh, walks in the darkness, and smites with a blade that is never seen. The memory of the slaveholders rebellion is already becoming shadowy and dim, but in the light of those fires which raged over Pittsburgh, destroying millions of property, in the raving of a mob that held Chicago helpless in its grasp for over a week, paralyzing the commerce of a continent, in the mimic way there, around the state house in Kansas, where governors and legislatures defied one another by force of arms, we see signs of times which warn us that there are elements in this nation which, if not controlled by wise statesmanship and true Christian spirit, may break out with an explosion, of which the disaster to the Mine is but a symbol and a sign."

Eight children were born in the Marshall home. Mrs. Marshall preceded her husband to the Better Land, only a few months. She died April 14, 1905.

Some of the items of this sketch have been furnished me by one of the sons of the family, the Rev. Charles C. Marshall, late pastor at Berning. The closing paragraph of his communication is as follows:

"Mr. Marshall was a man of marked, soldierly bearing, of strong, winning personality, eloquent of tone, well balanced in mind, and deep in devotion to Congregational laws. He made it a point of honor to be present at and take part

in all the meetings of the Local and State gatherings of the church. He was a member of the State Home Missionary Committee for many years, and was a real bishop in the affairs of the old Jarnavillo (Northeastern) Association."

Fourteenth sketch,

Charles H. Bissell.

Charles Henry Bissell was born in South Windsor, Conn., April, 19, 1831. He graduated from Williams College in 1858, and from Hartford Seminary in 1861. He was ordained at Windsor, Connecticut, June 12, 1863, Prof. I. N. Lincoln, of William College preaching the sermon.

Mr. Bissell was pastor at Poquonnock from April of 1861, till March of 1865, at which time he was called to Harwinton, Connecticut, and served the church there for about four years. April 10, 1868, at Newark, New Jersey, he was married to Anna M. Smith, of Bowens Prairie, Iowa.

In February of 1869, he started West, stopping on the way for a little over a year at Owosso, Michigan. He reached Iowa in October of 1870, and on the first day of that month, under the auspices of the Home Missionary Society, began a pastorate of three years at Independence. From October of 1873, to April of 1875, he supplied the church at Marion; and, from 1875 to 1882, was pastor at Traer, being succeeded there by Dr. Bingham.

In 1882-84, Mr. Bissell was reported in the Minutes as residing at Humboldt. If I remember correctly, he was not the pastor there, but an editor of a newspaper.

In 1844-5, he supplied at Jewell; and in 1885-86, at Cherokee. From 1886 to 1889, he was pastor at Belle Plaine.

In 1890, he was over in Illinois, at Morris. In 1891, he was reported in the Year Book, without charge, at 18

Veta, Colorado, and then his name was dropped.

Mr. Bissell, as I estimate him, was a man of fair ability well educated, well posted in literature and current events, active, energetic, nervous, lacking somewhat in stability and stick-to-it-iveness, too ready for the next thing and the next place. These roving propensities seem to have grown upon him as he advanced in years.

Two Home Missionary reports from him while he was at Independence will show us something of the quality and ability of the man as he was in those days. The first report, published in September of 1871, was as follows:

"We have held a series of union meetings for six full weeks, with the Baptists, Methodists, and Presbyterians. The Episcopalians had no rector, and many of their members were in constant attendance. Seldom is witnessed so perfect a union. The pastors labored together like brothers, each vying with others in efforts to promote harmony; and the members, breathing a like spirit, labored in the common harvest field, forgetful for the time of all denominational lines.

"Besides this promotion of brotherly love, the quickening of believers, and the recovery of many backsliders, some one hundred and forty persons expressed a religious interest."

"On the last evening of our union, an appointment was made for a meeting in the several churches on the next Wednesday evening, and the converts were requested, uninfluenced by others, to put themselves under the care of that denomination with which they felt most sympathy. Thus we

separated with the same good will in which we had labored together. I received fifteen into the church and others will join.

"Since the close of our union services, Infidelity has been trying its hand at teaching the people. First, the editor of the Boston Investigator compared Infidelity with Christianity. Then a woman advocated 'Free Divorce'; and her husband has just finished a course of ten lectures on geology, with the Darwinian accompaniment, by a sermon on 'Natural Religion' the only liberal and unsectarian faith." Shortly do we rejoice that the Spirit of God came first with His enlightening rays."

In his second report, Mr. Bissell says (October, 1871):

"Having expressed to Dr. Guernsey a willingness to engage in missionary work during my few weeks of summer vacation, he sent me to Lemars, a village of about three hundred inhabitants in Plymouth county, twenty-five miles east from Sioux City, and less than a year old. It is having a rapid growth, which will be increased by the junction next season of the railroad now building from St. Paul to Sioux City. I found here eleven families of Catholics, with a small church building, and a Methodist class, with most of its members in the country. The Congregational element embraced about twelve families; the Episcopalian, five; with a few Baptists and others."

"I preached three Sabbaths, morning and evening, in a hall, to an audience of one hundred and upwards; and in the

afternoon, at a district six miles south, where I found quite a settlement of Eastern people. We organized a little church of ten members, and an ecclesiastical society. The community was deeply interested in the movement. A good man there now would hold nearly the entire community. Dr. Guernsey is looking for 'the right man.' A subscription is started for the purchase of a cabinet organ. Our Sabbath School at Independence will give them a pulpit Bible, and I have written to a Connecticut Sabbath School to furnish a communion set.

"Though preaching three times each Sabbath, teaching in Sunday School, lecturing every Wednesday evening, and visiting continually, I returned from my vacation refreshed, a gainer in flesh, strength and love for my work. Would that from the overstock list, more ministers would preach to inviting fields of labor on the sunny prairies."

Fifteenth sketch,

Jacob Schneider.

Here is another brother with scant record in our denominational statistics. He was from Germany or Switzerland, of course; and it is probable that he came from the old country directly to Iowa. He was ordained sometime, somewhere, in the year 1870; and August 15th of this year he was commissioned by the Home Missionary Society for Pine Creek; and again in September of 1871 he was commissioned for the Locust Lane German Church, and a German congregation at Decorah. The Minutes of 1873 and 1874 place him at Muscatine without charge. Then for a number of years his name was dropped altogether.

In 1886, the Year Book locates him, without charge, at Crete, Nebraska. In 1890, he is back in Iowa, in charge of the German Church at Lansing Ridge, and continues there in service for about three years, and in residence, without charge, until 1896, at which time he takes up his residence, without charge, at Davenport.

Now again his name was dropped from The Minutes, and The Year Book. It was restored to the Year Book in 1901, but again dropped in 1905.

These records seem to show that Mr. Schneider, in all his life, was in pastoral work only about five years, and all of this in Iowa. What his secular occupation by which he made his living was, I do not know. That at times he was in financial straits, I do know, for he appealed to me for help.

Sixteenth sketch,

Cyrus Pickett.

Cyrus Pickett, son of Benjamin and Lydia Ophelia (Richard) Pickett, was born in Andover, Ohio, May 29, 1837. He studied at the Kingsville (Ohio) Academy; graduated from Allegheny College, Meadville, Pennsylvania, in 1857; spent two years at Andover (1858-60) and two in the Yale Divinity School, graduating in 1864. Before completing his seminary course at Yale, he supplied one year at Morris, Connecticut. He then preached one year at Cheshire, Connecticut, closing in December of 1866. In this year, September 3, 1866, he was married to one of his parishioners, Julia Dorris, daughter of Seth and Elsie (Powell) Calhoun, who became the mother of eight children.

Mr. Pickett was installed pastor at Enfield, Conn., in 1867. The Congregational Quarterly reports the occasion as follows:

"February 26th, 1867, Rev. Cyrus Pickett was installed over the church in Enfield Connecticut; sermon by Rev. Leonard Bacon, D. D., of New Haven, installing prayer by Rev. David W. Thayer, of East Windsor."

Mr. Pickett was here for three years, and then came West. He began at Heckuk, December 3th, 1870; was installed December 30th, of this year, and was dismissed in July of 1872.

During the years 1873 and 1874, Mr. Pickett was pastor of the church at St. Cloud, Minnesota; and from 1874 to 1877, he was located at Jersey City, New Jersey. At this time he

was afflicted with a lasting illness. In 1896, however, he resumed preaching occasionally. From Jersey City, he moved to New England, living at New Haven, Connecticut, Northampton, Massachusetts, Boston, and Cambridge; also at North Woodstock, New Hampshire, and Cheshire, Conn.

Mr. Pickett was instantly killed by an electric car in Cheshire, Connecticut, September 21, 1910, aged seventy-three years, three months, and twenty-two days. In the Necrological report of Andover Seminary for 1910-11, the sketch of Mr. Pickett's life begins as follows:

"Mr. Pickett had not been in the active ministry for many years, having had a bad breakdown from which he never recovered. One was impressed with the beauty of the home life with the large family of children, all of whom are attaining considerable success in their work. Two have recently gone to China to teach in the college built by the return of the Boxer Indemnity fund by our government."

Seventeenth sketch,

Lucius Q. Curtis.

Lucius Quintus Curtis, son of Deacon Elizur and Amanda Steele (Pitkin) Curtis, was born in Torrington, Conn., November 16, 1812.

He fitted for college at the Torrington Academy, was graduated from Williams College in 1835, and studied theology both at Yale and Andover. He was ordained by the Litchfield South Association, at Woodbury, Connecticut, July 8, 1843, and served the Woodbury church from that date to June 7, 1854. While here, June 28, 1843, he was married to Emily Chancey, daughter of Rev. Daniel and Abigail (Goodridge) Whittlesey. They had no children.

His next pastorate, from May 28th, to May 19th, 1868, was at Colchester, Connecticut. The following year he became pastor of the college church in Ripon, Wisconsin. He was here, however, only a few months, January 1, 1871, finding him located at Lyons, Iowa, where he continued for something over five years, resigning in April of 1873. At the close of this ministry, the church dismissed him with the following resolutions:

"That under the ministrations of Mr. Curtis, we have enjoyed the combined advantages of varied and extensive erudition, of sound doctrine, and of faithful and earnest preaching of the gospel."

"That under his pastoral administration, we have dwelt together in peace and unity."

"That in every dark hour he has entered our door with the light of friendship; has counseled us in difficulty, has disentangled us in religious perplexity, and has ever been ready to share our burdens, both temporal and spiritual."

This seems to have been his last pastoral work, although he lived on for a full quarter of a century longer. Leaving Iowa, he returned to Connecticut, and settled down for a long retirement at Hartford. In these last days he did some writing. One of his publications, "The Relation of Evolution to Christianity," appeared in *The New Englander* in September of 1880; and another "Man above Nature," in the *Andover Review* of August, 1892.

Mr. Curtis died of heart failure at Hartford, February 11, 1901, aged eighty-eight years, two months, and twenty-five days.

I saw but little of Mr. Curtis in his Iowa days, as our parishes were many miles apart, and he returned to New England before I became Secretary of the I. C. H. M. S. I remember that he was tall and handsome, and stately in his bearing, and impressed me as a typical New England minister, scholarly, cultured, sedate, dignified, calm, unemotional, truthful, earnest, having a message which he himself believed with all his heart.

Eighteenth sketch,

James Edgar Snowden.

In the year of our Lord, 1914, brother Snowden is fully qualified to speak for himself. In a communication of recent date, he writes in substance as follows:

"To write one's own history is a difficult and delicate task. To avoid egotism and yet tell the truth is not an easy matter."

Fortunately, there is a place to begin--the place and date of one's birth. Of this I have nothing to say, only to report what my parents told me, and what they wrote down in the Holy Bible. According to this testimony, I was born August 4, 1834, in the village of South Charleston, Clark county, Ohio, in a log cabin. I make note of this because it places me in the company of the great men of earth who were born in a little village, or in a log cabin. The log cabin always seems to say:

"Lives of great men all remind us,
We can make our lives sublime,"

and, "Honor and shame from no condition rise.
Act well your part; there's where the glory lies."

One of the earliest recollections of my home life was the public confession by my father and mother of their Christian faith; Not that they were not Christians long before this, but this was their first good opportunity to unite with the church.

I came of a religious stock, like Timothy of old. My

faith also, was first in my grandmother. Often as a boy I was hushed into silence as she in the morning would retire to another room, and close the door; then I would hear her voice in song, and when the song ceased, I knew she was talking with God, and I was very still. Christianity's grandest opportunity for the conquest of the world is in the home, dedicated to God in the training of children in the ways of holiness, Bible reading, prayer and church attendance. I cannot remember the time when in our home family worship was not a part of each day's program. The Bible was read and prayer offered early in the morning every day. As I recall the prayer, there was something of a sameness in it, but it was out of a sincere heart, and it had its effect upon my life. One petition always came at the close of the prayer; "And when done with us on earth, receive us to Thyself in Heaven." Nearly a half century after I had gone from the old home, one morning God called my father to himself, and his prayer was answered. Later Mother and two sisters were called, and again my father's prayer was answered. I am the only member of the family left; some day soon Father's prayer will be answered again.

"My educational advantages were limited. For a time I attended an academy in Springfield, Ohio, where I took some advanced studies. I had some private lessons in Greek; but circumstances were such that I was sent out into the ministry without such preparation as is necessary."

"When I was thirteen years of age, I passed through what was to be a painful experience. All things being equal,

and all things became new. How exuberantly emotional, I do not know; but I know that God was there, and spoke to my soul. This new life needed training, but the church did not know how to give me the guidance I needed. In a measure, I lost the fervor of the new life, but I still continued to pray."

"At the age of twenty-one, I was baptised and received into the church. About this time a friend invited me to a Cottage prayer meeting. I promised him I would on condition that he would not call me to take any part. But another led the meeting, and I was called upon to pray. It was the beginning of an active Christian life."

"I do not remember the time when I did not feel that I ought to preach. I used to preach to my sister when we were children. I think this was partly the out-working of prenatal influences. Before my birth, mother prayed that it might be a man child, and if a man, that he should be a minister. I had the honor and pleasure of being my parent's pastor for twelve years."

"I was licensed to preach in 1859, and July 4th, of that year, I preached my first sermon. In 1860, I was ordained to the ministry by the Protestant Methodist Church, and in this communion, I labored for ten years."

"My first parish was a Home Missionary field of large dimensions, embracing a number of counties in Northern Ohio. I certainly had a 'peculiar people' to deal with. It was a hard field, but it was good for me. I learned things there

that schools do not teach. There is nothing better for a young preacher than to have hard problems, and meet the difficulties of life in such a field. A Home Missionary field is the place where a young man gets a diploma worth having.

"In 1867, I married Miss Kate Davis, of Lebanon, Ohio, and a helpmeet she was to me indeed."

"Previous to our marriage, I had accepted a call to a church in Fairmont, West Virginia, where I preached for nearly four years. In December of 1870, I came to Oskaloosa, Iowa, to marry my sister. The pastor of the Congregational Church, Rev. A. B. Lebard, was sick, and I was invited to supply the pulpit. During the week following (December 14, 1870) he died, and I was invited to supply the next Sabbath. At once a meeting was called, and I was invited to take the pastorate of the church. I accepted, and within two weeks, I had returned to Fairmont, resigned my pastorate there, and was back in Oskaloosa. On the second Sunday in January of 1871, I began a pastorate in Oskaloosa which ran on for fifteen years."

"In 1886, I accepted a call to the Congregational church in Storm Lake, where I remained for only one year. I was then called to Lemars, and was there until 1894, at which time I removed to Fayette, and was there for three years. The Methodist College at Fayette gave me an opportunity to give my younger children better educational privileges than I felt able to give them by sending them away from home."

"The first day of August, 1897, I began my pastorate in

Cedar Falls. For twelve years I labored among this people, resigning in 1909, at this time completing fifty years of active ministr.--fifty years of continuous service, without a break excepting one or two short intervals from physical disability.

"In 1898, occurred the first break in the family of eight. In this year, my good wife passed on to her reward."

"Two years later, I married Mrs. Kate Shaw, who has been a faithful wife, and shares life with me to-day."

"Then I resigned at Cedar Falls, the church made me pastor Emeritus, and provided me a good home in which to live and to be mine as long as I need an earthly dwelling place.

"In all my ministerial life, I have fared better than I have deserved. I do not mean to say that the path has always been strewn with flowers, but I can say with Paul: 'The things which happen unto me have fallen out rather unto the furtherance of the Gospel,' in that I was drawn nearer to Christ and made a better man. There are things which a preacher must know, but never can be known only through experience. It is a great matter to be educated in the schools, but it is a greater matter to be educated in the school of Christ, and to be able to meet a soul in its deep needs, and lead it to the fountains of life and peace."

"One of the sweet recollections of these years in Iowa is the fellowship of the brethren of the State. I think often of the men who were here when I came. There was Father Turner, a parishioner of mine until death removed him--a man of broad vision and a great heart. I remember so well

his funeral. The simplicity of the service made a deep impression on my mind. At the grave we all gathered around, and each in turn repeated a passage of Scripture; prayer and benediction followed, and we all went away in the faith of Christ's own words, 'I am the resurrection and the life.'

"Daniel Lane was also a parishioner of mine for several years. From these two men I heard the story of the Patriarchs and of the Iowa Band. It is not often that a preacher will find among retired ministers such helpers as were these two men."

"Other members of the Band I counted as my friends-- Dr. Salter, for more than sixty years at Burlington; A. B. Robbins, for fifty years at Muscatine, a man of pronounced opinions and fearless in giving expression to them; an Ephraim Adams, a saintly and lovable brother, true and faithful. He never boasted of any attainments in the divine life, or anything he had done, but the people with whom he lived felt the force of his life, and recognized the goodness and the greatness of the man. Douglass was then a young man, full of zeal, and he is still with us, a good and faithful servant, loved by us all. Frisbie came to Des Moines in October of 1872, nine months after I came to Oskaloosa. I never let him lose sight of the fact that I came to Iowa before he did. Dear old comrade! God has commanded him to silence, but his life still speaks.

"Hill was in Atlantic when I came to Oskaloosa. He never had any other parish in Iowa. Harvey Adams was then at

Fairfax, W. L. Coleman at Mitchell, Father John Todd at Labor, Pickett, Superintendent of Home Missions in Southern Iowa; Archibald, and Sturtevant, and J. C. Stephenson, and Wittum came later."

"This fellowship gives a value to life not to be estimated by any standard of value save that of the heart in the hunger for friendship, with the deep affection which only believers in Jesus can experience."

"I am writing this at the age of eighty, occupying my time in reading and study, making sermons and preaching them as opportunity offers. I look backward and see many things to regret, and more in which to take delight. I look forward to the things which are to come, and I press on toward the prize of my high calling in Christ Jesus."

Nothing beyond this personal portrait is needed to give the full measure and correct features of the man. Physically, he is tall, but neither slim nor stout, but with the exact proportions of a perfect man.

His eye is keen, his face that of a Nazarite never profaned by the coming of a razor upon it, his head covered, even in old age, by a great shock of hair, now almost as white as the "driven snow."

It need not be said that he is a man of superior natural mental endowments. He tells of his lack of training in the schools. That has been in evidence through all his life, limiting his vocabulary, narrowing somewhat his range of vision, closing many doors against him in the realms of science and philosophy; but the gifts of nature, mother wit, practical

sense, mental insight, coupled with the spiritual qualities of sympathy and love for his fellow man, and a knowledge of the Bible, have compensated him for his lack of education, and have made him every whit the equal of the average man of the college and the seminary.

As a preacher, Rev. Snowden is unique. His sermons are perfectly innocent of logic; they have only the slightest acquaintance with rhetoric; they do not abound in illustrations; they are largely devoid of literary and historical citations or allusions; they never attempt the oratorical or the dramatic; but, somehow, they take hold; people listen, they are interested; he is a fine preacher. His power as a preacher has its deepest seat in his knowledge of the Bible. His sermons are saturated with Bible ideas and imagery, and abound in scriptural quotations. Moreover, there is a quaintness and quiet humor about the man which find their way into his sermons to light them up, and hold the expectant attention of the hearers; and the crown of all is the preacher's downright sincerity and earnestness, causing his discourses to glow and sometimes blaze with sublime but violent passion.

Rev. Snowden was a fine preacher; therefore, he could stay fifteen years at Oskaloosa, and twelve years at Cedar Falls, and therefore he was welcomed heartily to the pulpits of Iowa. His pastorates were each a grand success. Of this I speak in my "Pilgrims of Iowa", page 213, as follows:

"James E. Snowden came from Ohio and from Methodist Protestant parentage and training, but soon developed into a good Congregationalist, of a unique type,---all his own,

however. In his sixteen years' pastorate at (Sicklodge), that church reached high-water mark, though it still has all the future to improve upon that record. After one year at Storm Lake and eight good years at LeMars, a stately church edifice being one of his monuments there, he took hold of that little missionary church at Fayette. In the three years of his pastorate there, he rebuilt the house of worship, added about a hundred to the membership and brought the church to self-support. Twelve fruitful years at Cedar Falls brings this grand old patriarch down to date, pastor emeritus there busy still supplying the many churches which call for his services. Of this unique, forceful, facetious, brotherly man a booklet could be written. May he go very late to the better world!"

Nineteenth Sketch,

Benjamin M. Amsden.

Benjamin Monroe Amsden, son of Benjamin and Achsah (Nichols) Amsden, was born in Chautauque county, New York, December 18th, 1818.

He prepared for college at the Maryville, New York, Academy; studied at the Western Reserve College; graduated from Williams in 1846, and from Oberlin Seminary in 1849. He was ordained at Oberlin in 1850, and the same year he began his pastoral work at Belvidere, Illinois; took charge at Roscoe in 1852; at Huntley in 1854, and at Garden Prairie in 1856. The Congregational Quarterly reports that in 1860 he came over into Iowa, and was for a few months at Delhi, but returned to Garden Prairie Illinois; located at Brete in 1864, and was there until 1868, at which time his name is dropped from the Quarterly until 1870.

April 1st, of this year, he was commissioned for Bellevue, Iowa, and from this field in January of 1871 he reports:

"It is now pretty certain that arrangements have been perfected so that Bellevue is to have a railroad; in the benefit of which we hope our church will share. We may not look to railroads to convert sinners, but sometimes they induce christian business men to settle in a place where otherwise they would not go.

"The people here are largely German Catholics, and Lutherans. We greatly need a few christian business men and their families, and look to the railroad to bring them. They cannot come too soon."

About the time this report appeared, Mr. Ansden, in January of 1871, took charge of the church at Golden Prairie, with residence at Manchester. January 1st, 1872, he was commissioned for Golden Prairie, Pleasantville, and Forestville; and in 1873 and 1874 at Strawberry Point, Forestville and Garden Prairie, residence still at Manchester. From 1875 to 1878, Mr. Ansden had no regular charge, but supplied here and there as there was demand for his services. In 1878, he was again at Strawberry Point, and took up the work at Edgewood, but in 1879-1881 he was again without charge. In 1882, he was reported as supplying at Buffalo, and this seems to have been the end of his pastoral work.

He continued to reside at Manchester, supplying occasionally but without regular charge, up to the time of his death, January 28, 1905, at the age of eighty-four years, one month, and ten days.

He was married to Reliance Avery, of Belvidere, Ill., December 4, 1855. She became the mother of eight children, and survived her husband.

In all the twenty-three years of his residence in Iowa, Mr. Ansden made his home at Manchester. He did not at any time reside on the field he served. For the most part, he was a supply and not a pastor. He was a man of the Old School type, conservative in theology, diligent in his ministry and in his secular employment, brotherly in his relations to the churches, faithful to the interest of the State and of the Kingdom.

Twentieth sketch,

Thomas Bayne.

Only fragments of this Brother's life can be given. Undoubtedly, he was born in Scotland, and educated there, and probably ordained there in 1847. Our first Congregational records, in 1855, locate him at Melbourne Canada East; and in 1858 he is at Russeltown.

In 1861 we find him at Irasburgh, Vermont, and he was in service there until 1864, and there remained for a time without charge. In 1866 he began a pastorate of two years at Sandy Creek, New York, and then, in 1868, took charge of the church at New Haven, in the same state.

July 1st, of 1871, Mr. Bayne began a pastorate of four years at New Hampton, Iowa. After that, he served the church at Columbus, Nebraska, for two years (1876-78) and was still at Columbus, without charge, up to 1881, at which time his name was dropped from the denominational records.

While at New Hampton, Mr. Bayne was a near neighbor, but we did not have very much association with one another. For a time he refused to have any fraternal intercourse with me because I could not see my way clear to endorse for as much home missionary aid as he thought he ought to have. However, I am glad to bear testimony to the fact that he was well educated, a fine preacher, a good man, and a faithful pastor.

Captain J. H. Powers, in his history of the New Hampton church writes:

"Rev. Thomas Bayne commenced his labors at New Hampton on the 19th of February, 1871, and he remained pastor of the church until the 29th day of January, 1876.

"Mr. Bayne was of Scotch descent, and was reared under the stern discipline of the old Scotch school. Nature having endowed him with superior abilities, which had been aided by a broad culture and a college discipline, his power as a sermonizer was of a high order, and every effort was bristling with seed thoughts and he developed in his congregation a demand for a high order of literary attainment."

"During his pastorate there were nineteen added to the church by letter, and seven by profession. Subsequently, as we are informed, he returned to the Presbyterian field, and took up his labors in Nebraska."

"During his entire pastorate (at New Hampton) the church was aided in his support by the Home Missionary Society."

Twenty-first sketch,

Richard Russell.

Richard Russell, son of John and Mary (Lister) Russell, was born in Leeds, England, September 22, 1820. He attended the Lancasterian School in his native city, and there studied theology under the direction of a Rev. Thomas Townsend. He married at Leeds, June 13, 1842, to Miss Ann Newson of that city.

He was ordained in Edwards county, Illinois, in 1844, and preached in that county, in the Primitive Methodist connection, for four years. From 1848 to 1850 he was on the Platteville and Albion Circuit, of Wisconsin, in the same connection.

In 1851, he was a teacher at Grant Hill, Illinois. From 1855 to 1860, he was pastor of the Congregational churches of Wyoming Valley and Dodgeville; and from 1860 to 1865, he was still in Wisconsin, at Leeds and Lowville, also, in 1864, supplying the Presbyterian church at Roynette. From 1865 to 1870, he was at Windsor, Wisconsin, and then he came to Iowa.

He began at Kellogg (then called Jasper City) January 1, 1871, and was there for three years. From this field in September of 1871 he reports:

"Jasper City is a growing village on the Chicago, Rock Island and Pacific Railroad, containing a population of 600, surrounded with a fertile prairie, rapidly filling up. South of the village the country is thickly settled by a population in which is represented almost every diversity of religious belief."

"At Kellogg we have held a series of preaching services and prayer meetings, filling the house with attentive and serious hearers. Twenty-eight have entered into covenant with the church within the year, and the prospect is hopeful.

"Our Sunday School is doing a good work for the children. We have three other schools, sustained chiefly by members of the church in outlying districts--one of them very needy and destitute. The parents are from Kentucky, ignorant of the plainest truths of the Bible, their children growing up in almost heathenish darkness."

Mr. Hassell sends in another report from Kellogg (April 1873) in which he tells of the remarkable experience of a woman of his parish who had wandered far from the path of duty, but now returned with repentance and with great gladness of heart.

From 1874 to 1876, Mr. Hassell was pastor at Edgelyville, and then retired for a time to Brinnell, supplying, however, the Warren (Warwick) church in 1877-78. In 1878-81, he was in residence at Toledo, but in August of 1882 began a pastorate of five years at Fairfax; and was there without charge from 1887 to 1894. Then, following a son out to Washington, he made his home at Seattle for the remainder of his life. He died of old age, December 3, 1899, aged seventy-nine years, two months, and eleven days.

"Father Hassell," as we called him for many years, was a man of beautiful face, full of benignity and dignity. He was also a man of great humility, simplicity, candor, sympathy, and piety. He served well his day and generation, and raised up children to carry on his work."

Twenty-second sketch,

Palmer Litts.

Palmer Litts, son of Christian and Harriet (Hison) Litts, was born in Oneida county, New York, March 13, 1833. He attended Beloit College for a time, and spent the year 1860-1861, in Oberlin, entering the theological seminary in the fall of 1861. In December of 1862, he was sent to Fortress Monroe, Virginia, to labor as a missionary among the Freedmen of that place.

He was licensed to preach by the Cleveland Association in 1863. January 7, 1864, he was married to Louise Caroline Perry, of Monmouth Illinois. She died January 3, 1902.

January 25, 1865, he was ordained by Council of Oberlin. In May of 1865, he was sent by the Freedmen's Bureau to superintend the colored schools in the Northern Military District of Mississippi.

From November 1, 1866, to December 11, 1869, he was pastor at Elgin, Minnesota. From this field, August 1868, he reported:

"During the month of March I held a protracted meeting at my preaching station three miles south of Elgin. Eleven persons have made a public confession of their faith.

"My work at Forest Mound is becoming more encouraging, and the congregations are increasing there as at Elgin--here, at our last service several had to leave for want of room."

From January 1st, of 1870 to March 1, 1872, he was pastor at Spring Valley. From this field, in 1872, he writes:

"A year ago I had either to seek another field, or build a small house and incur something of a debt. From extreme scarcity of money, the church failed to meet its obligations, and became somewhat discouraged. It seemed that I must leave after all. But the people earnestly invited me to stay, if they could secure my support. I think the cloud is lifting. Many are doubling their pledges for my salary, in one case making the amount \$100, and the church is now confident that the salary can be raised.

"Of course I am embarrassed by the debt incurred to meet the wants of my family, and had not our wardrobe been partially replenished one year ago by friends at the West, our wants would have been far greater."

"But it is a blessed privilege to 'fill up that which is behind of the afflictions of Christ in the flesh, for his body's sake, which is the church;' and the recompense is sufficient: 'If we suffer, we shall also reign with Him.'"

March 1, 1872, Mr. Litts began a short pastorate of two years at Monona, Iowa. From here also he sends a report, which is in substance as follows:

"The quarter past has been one of great interest to the church. Permitted to 'gather precious sheaves,' we can say, 'When the Lord turned again the captivity of Zion,' we were like them that dreamt. Then was our mouth filled with laughter and our tongue with singing.' We commenced a special religious effort about the middle of March, which continued for five weeks. The work was not rapid, but firm and positive. More than twenty have professed conversion."

"A year ago, we had several vacant pews; now we cannot meet the demands for seats. I labor with a cheerful and a grateful heart."

Mr. Litts next went to Lansing, beginning September 1, 1874. Here again he reports a revival and accessions to the church. In June of 1875 he writes:

"During the quarter we have received seven to membership and there are others to unite soon. Twenty-four have already united within the year. The church is greatly quickened."

In his next field, Central City, Mr. Litts labored for eight years (May 1, 1877--May 1, 1885), the work prospering in his hands. Next, he was at Winona for four years (1885-89). Next came four years of service (November, 1889, to November 1904) at Dinsdale.

While in this pastorate, he was married, November 25, 1903, to Rachael Buckner, of Creston.

After resigning at Dinsdale in 1904, Mr. Litts retired to Lake City, where a son was established in business. He had not long to wait. He died from heart failure, July 15, 1906, aged seventy-one years, three months, and twenty-eight days.

We can fairly claim Brother Litts, as an Iowa man. He was with us in service and retirement for thirty-four years. He always occupied the humble places. He was not called upon to preach on great occasions. He was never moderator of the General Association, or delegate to a national council. But he was content with his lot. He enjoyed and prized the fellowship of his brethren. He took delight in his work. He served God and His Kingdom faithfully, and had a share in the building of the Commonwealth.

Twenty-third sketch,

Ezra S. Carpenter.

Ezra Greenwood Carpenter, son of Daw and Roxanna (Crawford) Carpenter, was born in Potsdam, New York, December 20, 1829.

Early in life, he wished to enter the ministry, but was hindered by ill health and many other discouragements. For twenty years he fought his way, never able to accomplish his purpose, yet never able to give up. His education was limited. The highest school he attended before his maturity was the St. Lawrence Academy near his town.

He was married December 24, 1852, to Amanda M. Disney, of Fairwater, Wisconsin. Two of his three children died early, and their deaths were revered calls to the ministry. Finally, in the midst of a revival in Minnesota, he resolved that he would break through all the difficulties surrounding him, and enter the ministry at whatever cost. His wife encouraged him to make the venture. He found his way to the Chicago Theological Seminary, and started upon the short course there, but the severe illness of his wife soon closed the doors of the Seminary against him.

Returning from Chicago, as soon as he could bring it about, he moved to Lake City, Minnesota, and there continued his studies under the direction of Rev. William M. Ladd, the pastor of the church. Here he remained for two years, studying and laboring, and at the end of the time he was ordained, December 30, 1858, over the little church at Maiden Rock, which he led

gathered across the river over in Wisconsin. His work here was greatly blessed, and more than fifty were added to the church during the two years of his services there. He then went to Grand Rapids, beginning January 1, 1870, and closing May 1, 1871, in this time bringing the church to self-support, and increasing the membership from sixteen to sixty-five. Forty were added to the church in one day. In this pastorate (May of 1871) he reports :

"I am about to close my labors with this people, with hearty thankfulness for what the Lord has done for us. We have had the assistance of Rev. E. M. Webster, of the Brandon church, in a great revival of religion. Forty-five have joined the church, and more wait to join, so that our membership will not be far from eighty. I rejoice to add that with our newly acquired strength, the church was resolved to be self-supporting for the future."

Corning, Iowa, was Mr. Carpenter's next field. With this Cranwell was united. He began in this field May 1, 1871, and resigned February 1, 1874. In this field, Mr. Carpenter gave special attention to the christian nurture of the children.

Stuart claimed his attention next. He began there April 15, 1874, and closed in April of 1875. Within this year, the church doubled its membership.

Winthrop came next in order, and with it coupled Quasqueton. The field became self-supporting within a year, and about fifty were added to the membership of the churches, twenty on one day.

His last parish was Golden Prairie. He began here April 19, 1877, and here closed his work, with his life, August 25, 1879, aged forty-nine years, eight months, and five days.

"Such is the brief record," says a friend, "of a ministry of which no man need be ashamed. His labors have been abundantly blessed; and when we consider the war, it certainly does not seem strange. He seemed to carry with him the spirit of the Master, and to an unusual degree, was self-forgetful and devoted. It is rare to find one with so kindly a disposition toward all men, and so absorbing a love for souls. The work and the world can ill spare so good a man."

Twenty-fourth sketch,

John E. Swell.

John Louis Swell was born in Byfield, Massachusetts, September 4, 1840. He prepared for college at the Turner Academy, of Byfield. He began his college course at Amherst in 1858, but finished at Yale in 1865. In the year 1864, he was at the front, one of the non-commissioned officers of the Sixtieth Massachusetts Regiment. After graduating from college he spent a year, 1866-67, teaching Latin in the Washington University at St. Louis, Missouri. He graduated from Andover in 1870, and later studied theology at Bonn and Halle, in Germany. He was ordained at Clinton, Iowa, May 4, 1871. Sermon by Rev. W. A. Stimpson, of Minneapolis, and prayer by Rev. Lucius Curtis, of Lyons, Iowa. While pastor at Clinton, December 30, 1872, he was married to Emily Spofford Hall.

After three years of service in Clinton, Mr. Swell returned to the East, and was pastor at Haverly, Massachusetts, Belmont church, from 1874 to 1876, at which time he began a pastorate of thirteen years with the Second Church of Millbury in the same State. From this pastorate, in 1889, he was called to the chair of Church History and Hebrew Exegesis in the Howard University, Washington, D. C., in which service he continued up to the day of his death, March 16, 1910, being at that time sixty-nine years, six months, and twelve days old.

His publications are not of great significance, being only a history of Byfield, and of the School of Theology in Howard University. From this school, he received the degree of

Doctor of Divinity, in 1895.

In reply to a letter of inquiry to Pres. Stephen M. Newman, D. D., of Howard University, respecting Mr. Ewell, I received the following communication:

"I have found by inquiring that Prof. Ewell came here in the spring of 1890, and was made Dean of the Theological Department of Howard University at once. He served as Dean for a good many years, until failing health made it necessary for him to give up the administrative duties of the department, but he continued to teach until 1909, when death removed him from his work. He was a man of rare seriousness of purpose in all he did. He tried to compass as far as possible the necessities of the work here. He found in the teaching of Church History and of Hebrew great delight. He was patient, painstaking and thorough. He was scholarly in his approach to the subject, and attractive in his teaching. During the last years of his life here, he gave his odd time so far as his duties would permit to the preparation of a small manual of Church History. He completed it, and it exists now in manuscript. His sons made some inquiries after their father's death about the publication of it, but I suspect that they found it would not be remunerative, and so gave it up. It was a simple plain statement of the salient points of Church History. He read me some of the chapters of it, and placed it in my hands at times for criticism certain other chapters. His life here was altogether very useful. He was a great influence in the department in favor of steady, conscientious work. The

students who went out during the time he was here found, I am very sure, a steadfastness in his example which would be very helpful to them in their work. I am glad to pay this tribute to him as an earnest, devout, steadfast worker. I shall be very glad if this brief summary of his life here is worthy of being put with the memories of Iowa workers, the remembrance of whom you are trying to preserve.

"Yours sincerely,

"Stephen M. Forman."

Twenty-fifth sketch,

Charles M. Bingham.

Charles Mortimer Bingham, son of William and Clementine D. (Williams) Bingham, was born in Senesec, New York, June 18, 1828. His education did not include a college course. He studied in the Canandaigua Academy and Chicago Theological Seminary. He was married to Miss Myra T. Osborn, of Harlem, New York, May 31, 1864.

His ordination occurred at Udina, Illinois, June 16, 1870. His first pastorate was at this place, where he began in May of 1869 and closed his labors in 1871.

In May of 1871, Mr. Bingham took up the work at Monroe and Utley, Iowa, continuing in the same until December of 1874, at which time he returned to Illinois, and was settled at Millburne for eight years. In 1880, he went south, and was for thirteen years pastor of the church in Daytona, Florida.

Here, in November of 1863, he was chairman of the convention which organized the Florida Congregational Association, and he was moderator of the Association at its first annual meeting. He was also one of the founders of Rollins College, and, for years, one of its trustees.

From Daytona, in the Home Missionary of 1885, Mr. Bingham writes:

"The winter is our busy and most eventful season. Then, we have our visitors from the North, and they contribute to our business, our amusements, and sometimes to our instruction;

especially if among them are any ministers, public lecturers, or good singers. The past winter has been very pleasant; not extremely cold, only a few frosts, some rain, and very many pleasant, warm, sunshiny days. Altogether, we have had a pleasant and profitable winter. We observed the week of prayer, with good, though not specially marked, results.

"We are now occupying our new church. It is not finished, but is so far inclosed that we can use it very comfortably. We could not use it at the North in its present condition, that is without windows or a stove; but we do it here, and ordinarily it is comfortable enough. We have muslin curtains at the windows, but have not yet got the glass. This we expect to get in due time, say next winter. Our congregations have noticeably increased since we have been in the church, running from one hundred and forty to one hundred and seventy-five. We think we have a pretty as well as a commodious church; and one good feature of the situation is that we are not in debt for it, and do not intend to be. Our association at its last session resolved to take measures to at once begin the establishment of a Congregational College somewhere in the state. I have been very busy canvassing our place to see what inducements we can offer. We have the healthy location, the river, the ocean, and the grounds; but I fear that, in the money line, we may come behind some of our competitors. This is a hard time for building colleges in the South, as business is dull, and money unusually scarce and hard to get.

However, as we are pioneers and foundation-layers, we propose to do the best we can for those who come after us. If there are any rich men at the North who are desirous of putting their money in a good place, there is a most excellent chance now, in the building of a college somewhere in Florida."

Mr. Bingham died at Daytona, May 23, 1906, aged seventy-seven years, eleven months, and seven days. On a visit to Daytona a few years ago, I found Brother Bingham's grave and members of his family, and a fragrant memory of him among the people.

Twenty-sixth sketch,

Andrew Kern.

In response to a request for an autobiographical sketch, Brother Kern sends the following, changed here and there only a little, but with some dated added in parenthesis:

"That shall I render unto the Lord for all his benefit towards me! "I am not worthy of the least of the mercies and of all the truth which thou hast shewed unto thy servant." Words are inadequate to express my feelings in regard to the wonderful love of the Lord during all my life time."

I was born on the sixth of March, in the year of our Lord 1842, in the tower of Bulach, near the beautiful city of Zurich, in Switzerland. My parents were Conrad and Barbara Kern, always in humble circumstances. I had the chance to attend good schools in that town till the age of seventeen, when I was confirmed. Three years later I was converted in Basle, under the influence of the F. M. C. A. Shortly after that I entered the Pilger Mission Institute of the St. Chris-hona by Basle where I stayed for three years. There I worked in the line of evangelistic service in different places in that country. In May, 1870, I came to this country, where I landed in Muscatine, Iowa, and preached my first sermon in the little old Congregational church where at that time my dear old friend, Rev. Jacob Routh was pastor. My first pastorate was Pine Creek, nine miles from Muscatine. As it was the custom of that time in our congregational church, I had to

get license to preach from a ministerial association assembled in Durant. One year after I came to this country, I was ordained on the second day of February, 1872, in Muscatine. My salary in Pine Creek was \$325 and had to keep a horse and buggy. Disagreement about a certain lodge was the reason I left there after one year and a quarter. Then I accepted a call to a colony in Helvetia, West Virginia, in the real backwoods, under the most primitive circumstances. I had to build my own log house, and preach in log houses. As there were no roads to speak of, my dear wife, a trail woman, and myself, had to ride together on a mule to church, and to visit the people. The most of them were poor and could not do very much towards my support, but were very interested in the religious services. On account of the hard menial work, the hardest in my life, I was compelled, after three years, to give up the work there, and come back to Iowa, where I accepted a call to the Reformed church in Monticello, where I stayed about three years. After a visit to the old country in 1871, I took charge of our Congregational church in Grand View, fourteen miles south of Muscatine, where I remained for eight years, and had a blessed time.

One incident of a special character comes to my mind, which happened at that time. A woman, not a church member, had to suffer from an evil spirit. On a terrible, cold, winter night, I was called about two o'clock in the morning to her house where I found lots of people witnessing the outbreaks of the dark powers without being able to do anything to

overcome it. After speaking to the people, rebuking their unbelief, I told them by earnest prayer the Lord Jesus Christ would surely manifest his power over the powers of darkness. Then I knelt down beside the chair of the woman, and took hold of the promise of the Lord to help. But the evil spirit acted through the woman like in the case of the boy, Matt. 9; 20. I kept on praying and the woman finally grew quiet. All the people were astonished. I then told the woman to go to bed, and I left for home.

After eight years of blessed work in Grand View, I went to Rich Prairie, near St. Louis. That church was in independent one, and I tried hard to have them join our Congregational denomination, but they preferred to remain free. After five years and a half, in 1891, I accepted a call to the newly organized churches in Shelby and Minden, Iowa. There I stayed three years, and a half, when I was called to Lansing Ridge, where the church was in a very low and critical condition. During the nine years of my work there (1894-1902) the church grew to a prosperous condition. By that time a new church was organized in Treynor, Iowa, and a pastor was needed there, so I accepted a call to that place; but after a year and a quarter the need was felt of a pastor who could preach in English as well as in German, which I was not able to do. So I left, and they found an able and worthy man in our dear pastor, Rev. Jacob Fath, who is still there.

From Treynor (in 1904) I went to New Hampton, yoked with Fort Atkinson, where I remained three years and a half. There

we made several improvements on the church property, but on account of some drawbacks, the church is still a small one.

From New Hampton and Fort Atkinson, I went to Inland, Nebraska, where after five years of blessed work, my health began to fail. Kidney and bladder troubles, and also a sore eye; compelled me to resign at the age of seventy years.

So we moved to LaCrosse, where some relatives of my dear wife live. Last March, the sixth, I was seventy-two years, old, and I feel my work is done, although I try to do as much good as I can in visiting the sick, and preaching now and then.

As in all the years of working salary averaged only between three and four hundred dollars, anyone can see we could not lay up much for old age, and I therefore am very glad and thankful to receive some pension from our Relief Fund. We live here in a small house, with any modern improvements, so desirable for old people, and have to pay ten dollars rent a month.

But we are contented and satisfied, as the Lord provides for our daily bread. As he has been so good to me so long, he will according to his promise not forsake us so long as we live. As I preached him as the only Savior and Redeemer, so I will by his grace remain steadfast to my end. Glory to his name forever.

We are very glad to give Brother Kern a little aid from our Iowa Relief Fund, for he gave us most excellent service for a full quarter of a century.

Twenty-seventh sketch,

Judson G. Spencer.

Judson Griffin Spencer, son of Dwight and Eliza (Wood) Spencer, was born in DeKalb, New York, November 11, 1839. He attended school at Fairfield Academy, and the St. Lawrence University.

His first pastorate, 1862 to 1869, was at De Ruyster, New York. Here he was ordained in 1865. He was dismissed from the pastorate March 25, 1869, and began at once in Millsboro, Illinois, a ministry of two years. In 1871 and 1872, he was located at Nashua, Iowa, and in 1872-74 at Waverly.

After these three years in Iowa, he moved up into Minnesota, and for a year had charge of the church at Elk River.

Irvington, Nebraska, was next, where he was installed August 14, 1880, and dismissed January 17, 1883. He was then two years (1882-1885) at Norfolk; one year (1885-1886) at Aurora; one year (1886-1887) at Montrose, Colorado; one year (1887-1888) at Buena Vista; two years (1888-1890) with the Presbyterian churches of Craig and Belle Center, Nebraska; two years (1890-1892) at Kapillion and LaPlatte; two years (1892-1894) at Berlin, Massachusetts; and two years (1894-1896) at Charlton, where he died March 26, 1896, aged fifty-six years, four months, and fifteen days.

Mr. Spencer was three times married. His first wife was Marcia A. Doty, of Lisbon, New York. They were married November 8, 1860; she died January 24, 1863. His second wife was Electa B. Day, of De Ruyster, New York. They were married

February 27, 1867. She died March 21, 1864. In December, 1864, the 27th day, he was married to Mrs. Emily J. (Stevens) Wiswell, of Boston, Mass.

In his Iowa pastorates at Nashua and Waverly, Mr. Spencer was a neighbor of mine, but for some reason I see him only in a haze. He made no distinct impression on my mind. The following extracts from his reports will give slight hints of his style and character.

Reporting from Nashua, in October of 1872, he writes:

"I was out on the prairie last Sabbath, between my morning and evening services, and had a truly pleasurable time. I not only enjoyed the pure and fresh breezes and fine rolling prospect, but I also found a good number of persons assembled in a neat and tasteful little school house to hear me talk; and taking the position of Philip, who preached Christ to the City of Samaria, I also took the text and talked Christ to the Western Prairie Nobility. For, people may think as they please, while peering out from amid the luxuries and comforts of Eastern homes; we have God's representative sons and daughters--the very nobility of heaven--in these mud houses out West.

"Oh, the preciousness of preaching Christ, when the reflex influence of the theme comes back into your own soul through the falling tear, the animated expression of Christian hope, and the warm hand shake, emphasized with: 'God bless you, come again,' etc. Who would not be a Home Missionary, and live on a crust, if need be, and have Christ talk

back to him through human appreciation and sympathy, in response to humble service rendered! The riches and honors of this world are poverty compared to the riches of Christ's love, when you may not only feel it yourself, but see it shining from the soul windows of others.

"A young man said to a friend of mine, 'Don't you think Mr. S. would do more good if he would not speak quite so plainly?' 'Why so?' 'Well, I have been used to preaching that would let me sleep nights.' The friend remarked, 'You have answered your own question.' Lots of these young men, though not professing Christians stand by plain talk."

In closing a report from Irvington, Nebraska, April, 1876, Mr. Spencer, says:

"Some talk of the perils trials and hardships of a new country, the distance of their families from culture, and the requirements of education; but, dear brethren, this is not trusting Christ. Come on, and, in the name of our Master, let us make the Society for the perishing, and that will do for our children. There are people here living in sod houses, denying themselves every comfort that they may secure a little worldly pelf. Why should we draw back and complain if called to do this for the untold gains of a religious life?"

Closing up this sketch, we are "moved to remark": Brother Spencer lived fast and finished his work early; he made too many changes; possibly he was "too plain spoken"; he certainly was "fervent in spirit," and "instant in season and out of season" in his work.

Twenty-eight sketch,

Alfred A. Whitmore.

Alfred Alonzo Whitmore, son of Luke and Phebe (Cowan) Whitmore, was born in Seneca, New York, July 7, 1817. When six years of age, he was known far and wide in neighborhoods about, as a spelling prodigy. Nobody could stand long with him in a spelling contest. When he was about eight years old, his parents moved to Michigan. Here in the fall and winter of 1826-27 he attended the first district school taught in Washtenaw county. For the next seven winters, he was in this school. For six months in the fall and winter of 1834-35, he attended the Ann Arbor Academy, at that time called the Ann Arbor Manual Labor School. The next two winters he taught country schools.

In February of 1838, he made a profession of religion, and united with the Presbyterian Church of Ann Arbor. Summers, he worked on his father's farm up to the fall of 1838, at which time he entered the preparatory department of Oberlin College. The next year he was ready for college, from which he graduated in the spring of 1843.

Three years later (1846), he graduated from the Oberlin Theological Seminary. During his entire course at Oberlin, he supported himself by coopering and by teaching, sometimes stopping out a term for this purpose. Mr. Whitmore was ordained at Hartford, Ohio, in October of 1846. His first pastorate of four years, beginning October 16, 1846, was at Fort Ashburnham, Massachusetts. In 1849 (September 9th), he was married to

Martha A. Fletcher, of Enosburg, Vermont.

Mr. Whitmore's pastorates followed one another in quick succession. He was at Richmond, Massachusetts, 1853-54; at Windsor, Ohio, 1855-56; at Troy, 1856-1860; Lenox, 1860-1862; Hartford, 1862-1864; Henry, Illinois, 1864-1866; Barry, 1867-1870; Wittenburg, Iowa, 1871-1872; Lewis, 1873-1877; and then for eleven years, without charge, at Anita.

His death occurred Sunday August 8, 1886. At the moment of his death, he was occupying the Anita pulpit in the absence of the pastor. He was preaching from the text: "We know that we have passed from death into life, because we love the brethren. When hearing the end of his discourse, with a slight hesitation, but with a distinct voice, uttering the words: "It is true we have passed from death unto life." His hands fell upon the open Bible, his head bowed over it, his body sank to the floor, but was caught as he fell by his oldest son, who was near him in the choir. He had often expressed the wish that he might die with his "harness on." So, without lingering sickness or pain, he was translated from life to the life that knows no sorrow and no end.

Two or three extracts from his reports to the Home Missionary Society will throw light upon his life and character. From Rosemond, Illinois, November, 1866, he writes:

"The welcome letter bringing my commission arrived. It gives me pleasure to be again in the employ of the A. S. M. S. There is to me something peculiarly interesting in being thus connected. Though I need the pecuniary aid and am very thank-

ful to receive it, that does not interest my feelings like the thought of being under the care and patronage of so great and important a society, and having a share in the contributions, and especially the prayers of the many thousands who sustain this noble institution. It gives me a feeling of confidence and a certainty of success. This missionary enterprise is, in an especial manner, the Lord's. Those who faithfully labor under its care may certainly look for his blessing. We feel that we are not alone but a great host is with us, God leading on to victory. I rejoice that I am counted worthy to be a laborer in connection with this Society. The more I see its workings, the more I value and love it."

The brother's poetic nature peeps out, and his prophetic insight is manifest in the following from Lewis, Iowa. September, 1874, as he writes:

"At this charming season of the year, the views on the great prairies are really enchanting. Lovelier scenery I never looked upon. Just now the whole country is clothed with a carpet of green; wheat, oats, and corn, covering all the cultivated land--immense fields of wheat headed out and waving in the breeze like the waters of the ocean; corn rich in color; and on the wild prairie, the most beautiful grass the eye ever saw. The whole scene is exhilarating and delightful. There is a promise of bountiful harvests and a year of financial prosperity.

"A few miles from town, the breaking plow is turning over the prairie sod, and large patches of rich black earth contrast with the deep green. New houses are built and building,

showing progress in settling up the region. It is the richest and finest country the sun shines upon, a very paradise.

"But what must it be in twenty or thirty years! In imagination you see rich farms, stocked with cattle, producing great crops; fine dwellings, extensive orchards, shady groves, multitudes of people, flocks of children, beautiful school houses, stately churches--all indicating abundance, wealth, education, refinement, good morals, and religious character. Then you are just overwhelmed with a view of the important and responsible work of Home Missions, and lift your heart to God in deep, and earnest prayer to bless this noble society."

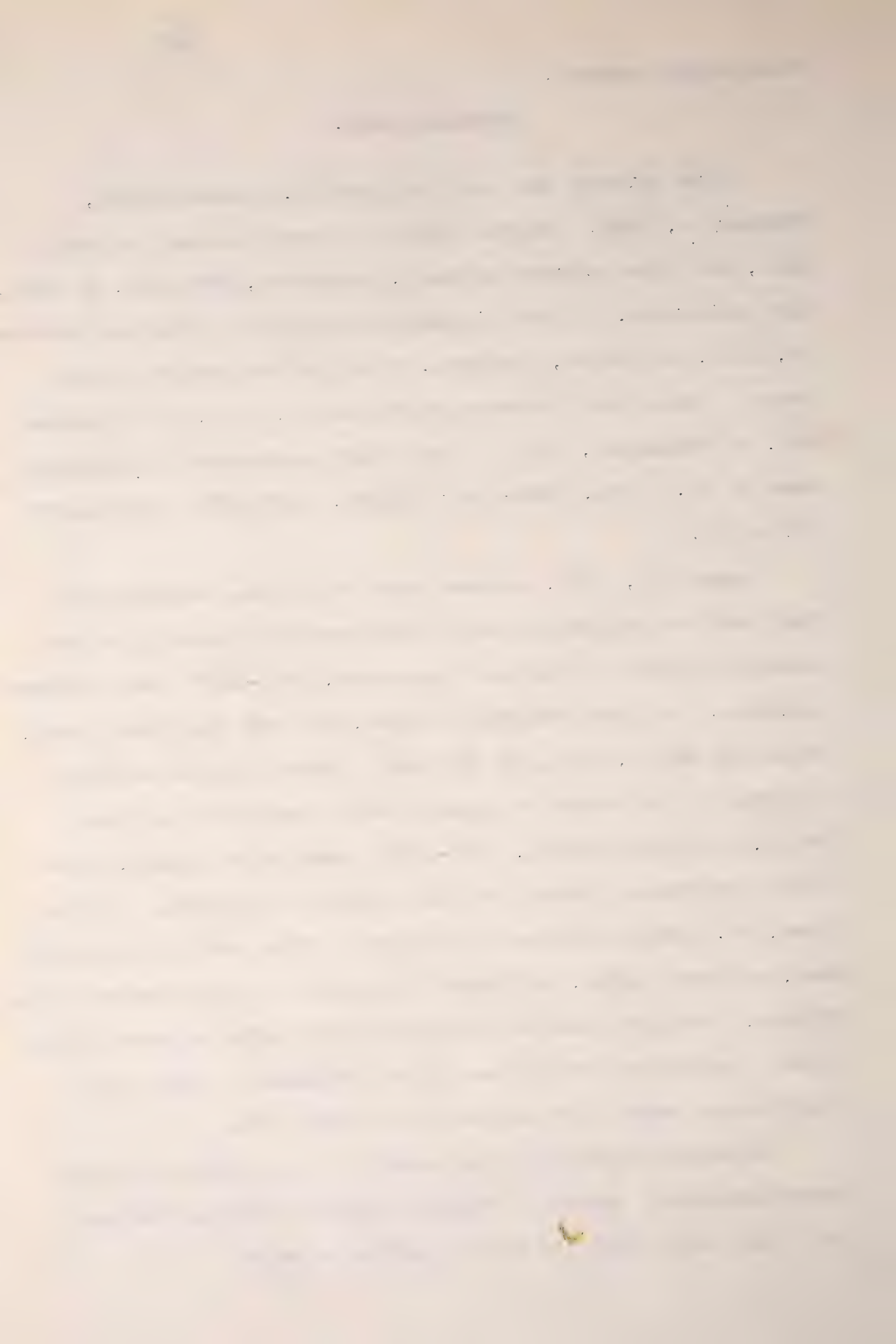
Twenty-ninth sketch,

Rufus Apthorp.

Rufus Apthorp was born in Hinsdale, Massachusetts, February 8, 1828. He was graduated from Williams College in 1857, and from Ashburn Seminary, Rochester, New York, in 1861. His ordination, by the Malamazoo Association, occurred October 16, 1861, at Cooper, Michigan, where he was pastor for two years. While here he was married May 14, 1861, to M. Louisa Fay, of Rochester, Ohio. His other pastorates in Michigan were at St. Johns, 1863-1867; Alpena, 1867-1870; and Allegan, 1870-1871.

August 16, 1871, he came over into Iowa, beginning at that date an engagement which continued four years with our church at DeWitt. His next pastorate, 1876-1877, was a Lanark, Illinois. He then returned to Iowa, and was for three years, beginning May 1, 1877, at Big Rock. After that he adopted Illinois for a number of years, having pastorates at Rock Falls, 1880-1882; Odell, 1882-1883; Rock Falls, again, 1883-1884; Lee Center, 1884-1887; and Lyndon, 1887-1888. At this time, Mr. Apthorp adopted the state of Ohio, and in 1888-1889 was, without charge, at Glenville; pastor of the Chester Church, Elyria, 1889-1891; and at Unionville and North Madison, 1891-1892. He died at Nottingham, Ohio, December 7, 1909, aged eighty-one years, nine months, and thirty days.

We catch a little of the spirit of the brother from his Home Missionary reports. Writing from St. Johns, Michigan, of their new church, in June of 1865, he says:



"It was finished early in February, and dedicated February 15th. A debt of \$900 was on the house, and our best men dropped their heads when I spoke of them of trying to raise it. One said, 'This is the worst day in all the year to raise money--we can't do it.' After the sermon, in forty minutes we raised \$1050! 'Glory, hallelujah!' said one of our absent brethren, a state senator at Lansing; and we all felt like praising the Lord for this thing."

From Alfena, April 1869, in his second year, Mr. Apthorp reports a revival with numerous accessions to the church, and church attendance increased three-fold; and less than a year later he reports a church building erected, the membership increased to seventy-two, and the church ready for self-support. Closing this report, he says:

"Personally, as a Home Missionary bidding adieu to your Society, you will suffer me to express my hearty acknowledgement of the many favors received from yourselves and from the Society which you represent. Instead of forwarding to me the amount due for the quarter, you will please pay to the Treasurers of the American Board, as a contribution of our church to Foreign Missions."

There were no reports from Iowa by Brother Apthorp. His De Witt field was self-supporting. The Society did not see fit to publish any of his reports from Big Rock. The quotations made fairly represent the man. He was always busy; and he was always bringing things to pass; and he never had any complaints to make.

Thirtieth sketch,

Edward Southworth.

Of his early life, time and place of birth, parentage, schooling, etc., etc., we have no records. He first appears in our denominational statistics at Palmyra, Wisconsin, in the year, 1867, at that time and place beginning his ministry, and there that year ordained, and there abiding until September of 1871.

At this time he is commissioned for Cresco, Iowa, and here he continued in service until September of 1874, at which time he returns to Palmyra, but in April of 1878 he is up in the Sioux country, the third pastor of the church at Sheldon.

For four years, he occupies this field, and then passes over into Nebraska. I remember well the reason he gave for leaving Sheldon. The State has assumed self-support. He was afraid that the Iowa Home Missionary Society would not be able to do as well by the Home Missionaries as the old A. M. S. had done. He preferred to take his chances in a state that was still under the direction and care of the National Society.

He was commissioned for Harvard, Nebraska, January 1, 1883; for Clay Center, in September of 1886; in 1888, he was down in Brookfield, Missouri; in 1890, at Whitewater and Fruta, Colorado; and in 1891, at Montrose. Here he was in service for two years, and in residence two years longer, without charge. He then, in 1896, the Year Book takes an unceremonious leave of him, and we can only guess what became of him.

In a recent Manual of the Sheldon church, someone has written in connection with Mr. Southworth's name: "Died in 1907." This is a probably correct, but the Year Book does not say so. It is probable that for the last few years of his life, Brother Southworth attached himself to some other communion, and so dropped out of our records.

He was a little man in stature, but he was lively, and did with his might what his hands found to do.

Thirty-first sketch,

Beriah King.

Beriah King was born in Albany, New York, October 11, 1806. He was at first a physician, but was ordained to the Gospel ministry in 1837. In 1853, he had begun preaching in Napoleon, Michigan, and continued in this field until the year 1860, at which time he changed to Milton, Wisconsin. In June of 1864, we find him commissioned for Boscobel, in the same state; and June 1, 1868, he was at Oak Creek. He soon brought this church to self-support. September 1, 1871, he began work at Garnaville, Iowa, and his commission, dated October 15, 1873, was for "Farmersburg, (National) and Alkades."

This was his last parish. He died at National, January 19, 1876, aged sixty-nine years, eight months, and three days. The comment of the Home Missionary on the character of Brother King at the time of his death, was simply this: "One of the least assuming of men, he was honest, earnest, fearless, and everywhere won esteem as a faithful servant of Christ;" and Sup't Ephraim Adams said only this: "He was a good man, and his works follow him."

Thirty-second sketch,

John Allender.

John Allender, son of John and Elizabeth (James) Allender, was born in New London, Connecticut, October 11, 1840. He attended the academy at East Greenwich, Rhode Island, shipped college, and graduated from the Chicago Theological Seminary in the spring of 1868. He had classical education enough to take Greek and Hebrew Exegesis in the Seminary.

November 10th, of 1868, he was commissioned for Laclede and St. Catherine, Missouri, and here he was ordained by Council February 23, 1869.

In 1871, he came to Iowa, and gave us here thirteen years of service. He began at Prairie City and Mc at Tirois, September 17, 1871, and was in this field for two years. While pastor, here, June 20, 1873, he was married to Ann Eliza Lawrence, of East Lyme, Connecticut. May 1, 1875, Mr. Allender was called to Glenwood, and in the eight years between 1875 and 1884, he was pastor at Red Oak. These were years of peace and prosperity both for the church and for the pastor.

Mr. Allender spent the next four years in New Haven, Connecticut, doing post graduate work in the Divinity School, and the college studies he had skipped; a part of the time also supplying a church (Taylor) in the city.

Closing his work in New Haven in 1888, an important field was open to him. He was called to the church in Champaign, Illinois, the university town of the state. Here

he was pastor for four years, and then, in 1885, he returned to the East, closing his life's work at Middlefield, Conn., dying June 14, 1907, at the age of sixty-six years, eight months, and three days.

Mr. Allender was one of my Seminary classmates. He was rather short and stout, and had a round head and very light colored hair, eyebrows and mustache. He was very deliberate in his thoughts, speech, and movements. He never had time enough to get his lessons, or to prepare his sermons. It was a standing joke in the Seminary that "Allender was not prepared."

However, he was not a sluggard. No one thought of his dropping out. He was as faithful as he was slow, and as good and lovable as he was faithful. He did not make a brilliant success of his life's work, but there was no suggestion of failure in it. He was as clean and pure and sweet as a man could be. He was a perfect Christian gentleman. He was a good neighbor and a good companion. He always had messages for his people that were worth while.

His life song was that which the angels sang over the plains of Bethlehem; "Glory to God in the highest; and on earth peace, good will to men."

Thirty-third sketch,

Daniel W. Rogan.

Our statistics do not show us either his cradle or his grave. Probably neither were strictly Congregational. It is reported that he was ordained in 1857, but he was not located with us until 1861. In that year he began to supply at Bernardston, Massachusetts. In 1863, he had passed on to Greenfield; and in 1865, he was at North Amherst. After a short stop at Hudson, Wisconsin, in 1866, he located at Medford, Minnesota, December 10th, of this year. After this for three or four years, his name disappears from the Congregational Quarterly.

In September of 1871, Newton, Iowa, was made aware of his presence, and November 1st, of this year, he was regularly installed over the church as pastor, Rev. W. W. Woodworth, of Grinnell, preaching the sermon. This relation continued for about three years. The Quarterly for 1875 reports him as beginning at Anoka, Minnesota, in 1874, and this is the last record we have of him.

He was reported to have gone to the Universalists--"and thereby hangs a tale." The day before Dr. Rogan was installed at Newton, Dr. Trisbie was installed at the Plymouth Church, Des Moines. He was so liberal in his theology that one of the leading men of the denomination in the State refused to take the leading part that had been assigned him in the installation services. At the Rogan installation, this brother

expressed his great satisfaction that he was permitted to assist in the installation of a pastor of whose doctrinal soundness there could be no doubt. This orthodox preacher soon went to the Liberals. Dr. Trisbie is still at Plymouth (Meritus) and continues to be, as he was then, a liberal, orthodox, and a noble, Christian man.

Thirty-fourth sketch,

William E. Ijams.

William Edwin Ijams, son of Joseph and Mary Ann (Ijams) Ijams, was born in West Rushville, Ohio, December 16, 1830. He attended the Ohio University, and graduated from Washington and Jefferson College in 1853. After graduation, he spent some time at the Institute for the Deaf and Dumb, at Jacksonville, Illinois. He then came to Iowa City, and there founded the Iowa Institute for the Deaf and Dumb, and was principal of the school from 1854 to 1863. The school was founded as a private institution, but with the hope that it would have state recognition soon, as it came about by an act of the General Assembly in January of 1855. February 3, 1855, the state assumed the responsibility of the Institute with Reverend W. E. Ijams as Director of Instruction, and his mother as matron.

There were twenty pupils at the beginning of the school, but in the first two years, the number doubled. Until its permanent location at Council Bluffs, it was housed in many places, having occupied its fourth set of premises in Iowa City.

It appears that Mr. Ijams was always interested in public educational movements during his stay in Iowa City, for when the Iowa State Teachers Association assembled in that place in 1857, no officer authorized to preside was present. In this emergency, Mr. Ijams, who, owing to the ill health of the Superintendent of Public Instruction was acting for

him, was selected to preside.

While at Iowa City, November 6, 1856, Mr. Ijams was married to Elizabeth Ann, daughter of Rev. James Culbertson, of Lanesville, Ohio. The bridesmaid at the wedding, Miss Marie Hammer, now (in 1915) aged ninety-four years, is living at the Old Ladies' Home in Iowa City. Her memory of these events is quite distinct. Mrs. Ijams was a devoted, Christian woman, a Presbyterian at her marriage, and was thoroughly united with her husband in his work. They had no children, and lived for a part of the time in the same home in which the school was held. Later, however, it is said that they did light housekeeping in apartments.

Closing his work at Iowa City, in 1863, Mr. Ijams studied theology with Rev. C. C. McLean, of Lewiston, Pennsylvania, and was ordained at Danville, of the same state, May 2, 1865. He was dismissed from the Danville charge, September 30, 1867. From 1867 to 1870, he was pastor of a church in Germantown, near Philadelphia.

In September of 1871, he returned to Iowa City, at the call of the Congregational church, and was pastor there for three years. From 1874 to 1882, he was pastor of the Green Street Church in San Francisco. After that, he was without charge, living in Tennessee and Ohio. He had a brother conducting a school for the Deaf and Dumb in Tennessee, and undoubtedly this took Mr. Ijams to that state. His death occurred at Lanesville, Ohio, April 12, 1893, his age at the

time being sixty-two years, three months and twenty-six days. Subsequently, his body was removed to Denver, and later to Iowa City, which was the home of his wife for many years. One Sunday morning, about a year ago, (1914) she, having for some time lived in the Old Ladies' Home in Iowa City, was found dead in her room. The Sabbath previous, she had taught her class as usual in the Congregational Church Bible School. Her last days were spent in intimate association with Miss Hammer, her bridesmaid, who relates these events.

Mr. Ijams is described as personally of under average size, but on every occasion, attractive in appearance. He appeared at his best in the pulpit. As a pastor, he was exceedingly popular. Indeed, in all his associations, he seems to have met the most cordial support, being devoted to his work under all situations.

Thirty-fifth sketch,

Alfred A. Ellsworth.

Alfred Augustus Ellsworth, son of Jeremiah and Martha Hutchinson (Trott) Ellsworth, was born in Bath, Maine, July 12, 1832. In preparation for his college course, he attended the Lewiston Falls Academy; graduated from Amherst in 1856; studied in Union Seminary, 1858-1859; and graduated from Andover in 1861.

He was ordained at Milford, Massachusetts, September 4, 1862, and served this church from this date up to 1865. While in this pastorate, he was married, December 2, 1862, to Angeline Grinke Clementine Cook, of Auburn, Maine.

In 1865, Mr. Ellsworth went South, and was for three years pastor at Newbern, North Carolina. From 1868 to 1871, he was pastor of the Union church, Weymouth, Massachusetts. He then came out to Iowa, and was for five years (1871-1876) pastor at Waterloo. The call to Mr. Ellsworth was dated September 14th. In October he was on the grounds. During his pastorate, the church building was enlarged at an expense of \$3095. The salary was raised to \$2250, a fine new pipe organ was secured and sixty-two were received into the church on confession of faith, and forty-eight by letter.

"The increase of the church under Mr. Ellsworth," says Dr. J. O. Stevenson, "illustrates the value of the more sober steady culture methods" as contrasted with revival efforts before employed."

In 1876, Mr. Ellsworth was called to Galesburg, Illinois, and was pastor there for about nine years. From 1885 to 1900, he was at Braintree, Massachusetts, and then lived for ten years in retirement at Lunicy, Massachusetts, where he died, January 18, 1910, at the age of seventy-seven years and six months.

Mr. Ellsworth was bright, sprightly, agile, versatile, companionable, an easy speaker, a Christian gentleman, a good mixer, a thoroughly likable man. He was not profound, but he was not frothy. He did solid work, but he did it in a blithesome way. He was engaged in serious business, but he was in with a light heart. He kept "on the sunny side of life," and kept others there with him.

Thirty-sixth sketch,

David J. Baldwin.

David Jaqueth Baldwin, son of Asa and Eliza (Wroston) Jacqua, was born in Charlton, Massachusetts, January 8, 1833. In 1840, the family moved to Illinois, locating on a farm at Ottawa, in LaSalle county. David, the youngest of four children, was a quiet, thoughtful, rather frail lad. He inherited from a sturdy New England stock a taste for study and religious thought. His father was a leader of the choir in several churches, but the sons marked spiritual insight was an inheritance from his mother. She was a woman of great spiritual power, a strong pioneer whose fortitude and faith in God made her a leader among the neighborhood women. She was a Puritan of the Puritans, nurtured in the Westminster catechism, and she early consecrated her son David to the ministry, of the Congregational church, the denomination of which she was an ardent member and supporter.

In 1855, the boy, now a young man nineteen years of age, left the farm and started out to secure a classical education. He spent four years in Knox Academy and College, but graduated from Wheaton in 1862. If I am correctly informed, the whole Senior class left Knox for Wheaton, the men of the class not being satisfied with the position of Knox College in regard to the question of slavery.

In the fall of 1862, Mr. Baldwin began his theological course in Chicago Seminary. He apologized for being in the

Seminary during the war time with the excuse: "I was not fit for the army." While in his theological course, in 1863, he began preaching at Coolspring, Michigan. In June of 1864, he was married to Sophia R. Cady, who is still living in Los Angeles, California, where also three of her daughters reside.

Mr. Baldwin graduated from the Seminary in 1865. At this time, he was supplying the church at Lysle, a few miles out from Chicago, on the C. B. & Q. road. He was ordained at Downer's Grove, November 10, 1865, Rev. Harvey D. Hitchell, D.D., of Chicago, preaching the sermon.

Mr. Baldwin's next field, 1867-69, was at Oswego; then he was for two years at Kokomo, Indiana, and then came out to Iowa. He began at Mitchell, only four miles from me, in October of 1871. In 1873, he took charge of the church at Iowa Falls, and was there for four years. Then, in 1878-80, he was at Dibley, Osceola county, and there went through rough experiences with grasshoppers in the summer, and blizzards in their fiercest moods in the winter. In 1881, he returned to Mitchell; and in 1884, took charge of the church at Kellogg.

In 1886, he moved over into Nebraska, and was for two years at Pierce. In 1888, he went to Meleish, not, however, as pastor, but as financial agent of the Academy. This engagement did not long continue, though he still resided in Meleish until the year, 1891. At this time, he followed his daughter Belle to Pueblo, Colorado, and was in residence there until 1899. Here he had a Home Missionary pastorate for a short time at Averton, a little community near Pueblo. He greatly loved to build up needy struggling churches, and found

himself perfectly at home in Home Missionary work.

In 1899, he moved to California, locating first at San Diego, but in 1900, he took up his residence in Los Angeles, where he spent the remainder of his days, dying January 15, 1910, aged seventy-four years and four days.

I happened to be on the Coast when Mr. Baldwin passed away, and as an old friend of the family, I was invited to assist his pastor, Dr. Warren F. Day, at the funeral. Mr. Baldwin and Dr. Day had been friends and chums for fifty years. My acquaintance with Mr. Baldwin dates back to 1866, at which time he left and I entered the Seminary. I remember well a Sunday which I spent in his parish in Oswego, supplying for him in 1867. We were neighbors in Mitchell county for a number of years; and I had something to do with his movements while I was in office as Superintendent of Home Missions.

As already intimated, Mr. Baldwin was never a rugged man. He was not robust enough to be subject to military duty. Early in life, he began to be affected with deafness. This grew upon him until at last it was impossible for him to carry on his pastoral work with profit. Another reason why he dropped out of the ministry so early, was his excessive modesty and self-depreciation. He was greatly lacking in self-assurance and self-assertion. He was altogether too meek for the greatest efficiency, but he was a man of a beautiful spirit, lovely in his humility, patience, quietness of temper, willingness to suffer for the good of others.

In some respects, he was a strong man. He was an unusually fine scholar. He kept up his habits of study to the end of his life. He was one of the few preachers of my acquaintance who read from the Hebrew Bible and the Greek Testament every day. He was also well posted in current events, as well as in the latest phases of theological thought and learning.

Strange to say, this quiet, physically handicapped man, came to old age with enough and to spare of worldly goods. For this, however, he always gave the credit to Mrs. Baldwin. She was a born money-maker. Before her marriage, she sold musical instruments; nor did she lose her knack for business in later life.

Only two or three days before Mr. Baldwin died, Mrs. Douglass and I had a good visit with him. Calling at his house in Los Angeles, we found him alone. He was unusually bright and talkative. He gave us a pretty full resume of his life with its lights and shadows, victories and defeats, joys and sorrows. He spoke especially of the loss of children while residing in Iowa, but of support in affliction, and joy in those of his household who were still spared to him. He advised us to spend our last days in California, in a climate which "lets old people down easy."

His call came without warning, save the general one of growing disability. He went down cellar to tend his furnace. He was found on the coal pile, dying from a stroke of paralysis. Thirteen years of his valuable life he spent in Iowa.

In writing of her father, his daughter Belle (Mrs. Betts) says:

"Mr. Baldwin was social, genial, a keen observer of human nature. He possessed an unerring judgment of men, and was fearless in denouncing wrong and evil doing in high places, as well as in the humbler ranks of men. He loved philosophy, "Hobbes's Journal", and spent his last week with Mr. Gladden's "Reminiscence's of Forty Years." "His description of his uncle's log house and the tallow dips," he said, 'remind me of my own childhood.' He loved the children, rarely missed Sabbath School, raised flowers to carry to the children every week. His chief regret in losing his hearing was, as he said, 'Now the sweet sounds of nature are hushed to me forever.'

"His particular aversion and sorrow was to see our churches served by an uneducated minister. He often wrote the Home Missionary Society, 'Send your best men West. We cannot use these cheap preachers out here.' In every parish, he interested himself in many a 'lad o' parts,' saying, 'We're going to make a preacher of you.' His charm for young men made him their lifelong friend, a quiet, but lasting influence. The memory of the past is blessed."

Thirty-seventh sketch,

Addison D. Kinzer.

Addison D. Kinzer, the ninth child of Jacob and Charity Kinzer, came of sturdy, Quaker parentage, and was born near Plainfield, Indiana, March 5, 1844.

In 1855, he came with his parents to Iowa, settling in Marshall county, where, he as a farmer boy, grew to manhood, getting his education in the public schools, and in the Normal and Classical School of Professors Hall and Liles, at Okmaloosa.

In 1866, at the age of twenty-one, Mr. Kinzer began missionary work among the colored people of Hannibal, Missouri, being under the commission of the Freedman's Bureau, the Northwestern Freedman's Aid Society, and the Freedman's State Society of Iowa. He was in this service for five years. During these years, he kept up special studies, mostly theological, in which he was greatly assisted by Rev. J. H. Sturtevant, then the young pastor of the Congregational church of Hannibal. Under these circumstances, it was natural that he should develop into a Congregationalist, and unite with Mr. Sturtevant's church.

October 15, 1871, he began the public ministry at Union and New Providence, Iowa; and at Union he was ordained February 18, 1873, Sup't Ephraim Adams preaching the sermon. In this pastorate, at the opening of the year 1876, Mr. Kinzer reports:

"We are in the midst of a glorious revival. We have been holding meetings for nearly five weeks. The interest is constantly gaining. I think the membership of our church will

be doubled; if so, we shall cease to depend upon the Home Missionary Society."

Later, he reports: "The good work is still going on with us. Twenty-four have already been added to this church, most of them heads of families. We are greatly encouraged."

After spending six years at Union and vicinity, Mr. Kinzer was called to Hampton, and was there in service for eleven years, a part of the time having charge, also, of the work at Chapin, and being, during his whole pastorate, the only Congregational minister in Franklin county. He was called upon for various services in all parts of the county and in the borders beyond.

In 1888, we wanted a special man for the Pilgrim church in Des Moines, and selected Mr. Kinzer for this field. He was here for four years, and then put in six years (1891-97) at Perry. After this, he was for three years at Lyons, and then six years (1900-1906) at Marion. For three years, in his pastorates at Perry and Lyons, Mr. Kinzer was president of The Iowa Christian Endeavor Society; and for five years, while at Marion, he was president of the Lyon County Sabbath School Association, meanwhile serving on the executive committee of the Congregational State Sunday School Association.

In 1906, after thirty-five years of labor in Iowa, Mr. Kinzer moved out to the state of Washington. For two years he was in active service, reorganizing the church and Sunday school at Arlington, and assisting in the organization of the church and Sunday School at Puyallup.

Since 1908, he has lived on his ranch near Kent, still doing Sunday School work, and preaching often as he has opportunity so to do.

The wife of his youth, Katherine B. Turner, a daughter of Rev. E. B. Turner, of the Iowa Band--to whom he was married at Hannibal, Missouri, in May, of 1873--is still spared to him. To her ability, wisdom, and devotion, he is much indebted for the success of his ministry.

Not much more needs to be said to make the life and character of this good man stand out in bold relief. He was about the average man in size. His hair was as black as a raven's wing. Usually, of course, he held his head erect, and looked at you with a steady gaze, but in address, it was a favorite posture of his to drop his head one side, and look out from the corner of his eyes. His pace in address was very uneven, sometimes measured and slow, and sometimes at lightning speed; and the pitch of his voice and his intonations were varied.

Readers will note that Mr. Kinzer did not have a classical education, but he was a reader and a student, and did not lack for ideas or ideals, or a knowledge of facts.

Mr. Kinzer was mildly evangelistic in spirit and methods, but he grew more and more in favor of evangelism by Christian nurture. He was a Quaker by birth, and spiritual heritage, but he did not find the simple ceremonials of Congregationalism a bondage or a burden to his conscience.

In my Pilgrims of Iowa, page 320, Brother Kinzer is

epitomized as follows:

"And there is our Quaker boy, Addison D. Kinzer. He came in contact with Julian M. Startevant at Hannibal, Missouri. That fixed him for Congregationalism. His first work for us was among the Freedmen of the South. He began in Iowa at Union, in 1871. He was at Hampton for eleven years. Marion, Perry, Pilgrim Des Moines, and Lyons, were greatly profited by his ministrations. In 1905, he went to Washington, to serve a little longer, and then to retire to his little fruit ranch near Seattle. Thanks to him, and thanks to God, for his life work in Iowa."

Thirty-eighth sketch,

Alvah L. Frisbie.

Alvah Lillie Frisbie gives the story of his own life up to 1910 in the following paragraphs:

"Grandfather was Sergeant Israel Frisbie, a Revolutionary soldier. Father was born in Connecticut; came to New York State in early manhood, married in Delaware county, New York; and the subject of this sketch was born there October 22, 1830, the youngest of four children, and now the last one of the family living."

"The father died when Alvah was about three years old, and the following year, the mother removed to Otisco, Chenango county, New York, where the boy found a home in the family of an uncle, a farmer on a rugged place. There the discipline of labor and of the district school in the winters, saved him from the perils of 'all play and no work.' The family was of Connecticut stock, regardless of three miles of a stiff up-hill drive or deep-drifting snow."

"A marked religious interest spread through the town in the eighteenth year of the boy, and following it, he with a large number of young people, joined the church. The influence of the young pastor, greatly beloved, as well as a conviction of the opportunities opening to the minister, lead the young man to decide on the ministry as his life work. After some experience as a teacher of a district school, the first step

in actual preparation for college was taken on his twentieth birthday, when his first lesson in the Latin Grammar was learned. The recitations for many a year were, to the pastor spoken of. Further preparatory work was done at Portland Academy, at Homer, New York, and in the fall of 1853, he entered the Freshman Class at Oberlin. He taught a district school in Mentor, Ohio, in the long winter vacation, earning one dollar a day and board, going around from house to house to get the board.

"In the fall of 1853, he left Oberlin (not constrained thereto) and taught one term in the Chautauque Valley Academy, near Syracuse."

"The next move, in the fall of 1854, was to enter Amherst College, a Sophomore; where he was graduated in the summer of 1857, having taught two winters in district schools to pay his way."

"The choice of the ministry was still in force. He went to the New Haven Divinity School in September of that year. It was about the time of the lowest estate of that school--the merest handful of students sat at the feet of the spent old men of whom Dr. N. W. Taylor was chief. He died in January, 1855, and it seemed that this student must go elsewhere. In Amherst, his most intimate friend and classmate (since known to all Baptists as Professor and President George Dana Bourdman Sawyer) was beginning the second half year of the Baptist Theological Institution at Newton, Massachusetts. He wrote saying: 'Chum, stop here with me, for this half year. We shall have splendid Hackett on Hebrew and Greek. You can't do as well

at Andover." So the young man carried at Newton till 1855. Then came the chance to supply a pulpit in Ansonia, Connecticut, for a couple of months. Then, he went to Andover, having the great work in theology--the lovely studies in facilities, and other fine men. In Andover, the middle year of the course was followed through with great interest. Then, came another invitation to Ansonia for vacation supply. Then came a call to the pastorate of that church. The call was accepted, promising to go to the church in February of 1860. With that plan definitely made, and in order to do so the pastorate in the best form, he was married in the late summer of 1860 to Miss Jerusha Slocomb, of Sutton, Massachusetts, and resumed work for the half year in Andover in September.

"February came soon, and, having 'doubled up' on the studies of the year which were to be passed over by the terms of the accepted call, he went to Ansonia. There he was ordained, March 22, 1860, the pastor of his youth preaching the sermon. Ansonia was a new busy, manufacturing village. The church had drawn in a fine class of people and a happy pastorate was begun.

"But the political crucible was hot, and 1861 came in with a storm. In 1862, two of the deacons and several of the members of the church enlisted in the Twentieth Regiment of Connecticut Volunteers, a splendid body of men."

"In the spring of 1863, the pastor served under the Christian Commission at Suffolk, Virginia, and a naval hospital near Fortress Monroe for six weeks. In August of that

year, he was commissioned chaplain of the 10th Infantry Regiment, and entered the service as soon as possible--was absent one year from the church--followed the flag in Virginia, and across to the Southwest, in the fall of 1863. He was in Sherman's advance on Atlanta, and with poor prospect of health, resigned when near Lookout Mountain, and resumed his pastorate in a new sanctuary, the former house having been burned soon after he became chaplain. This work he continued until the summer of 1865.

"In July of this year, he became pastor of the First Church in Danbury, one of the staid conservative churches of Connecticut. There a happy pastorate of six years and more was passed, when the call to the west reached him and he felt that he must go."

"In October, 1871, he took charge of Plymouth Church, Des Moines, a little flock of the best and best loyal people. Six months after his installation, in November of 1871, occurred the death of his noble wife, and the shadow was heavy. A year and a half later, he married Miss Martha J. Crosby, of Danbury, Connecticut, who is with him still in all helpfulness and sympathy.

"As his seventieth year drew near, the pastor of Plymouth resigned his office, and became Pastor Emeritus, a position which he gladly holds till this present, December, 1909, as it prolongs the privilege of living with the people of the church and community, and of serving them as he may be able."

"During his pastorate, the church increased fairly well in numbers and strength. A new sanctuary, costing about \$40,000 was built, in 1876, the Sunday School became strong, a Christian Endeavor Society, of good proportions, was organized, missionary societies for the elder and younger women came into life, under the inspiration of Mrs. Frisbie; and in benevolence and varied activity, the church, always harmonious, came into a larger place of usefulness."

"The long pastorate has been one of prolonged blessing and joy, in the fellowship of the splendid men in the Congregational ministry of Iowa, in the love and sympathy of the Plymouth people, in the feeling that the labor in the Lord was not in vain. For all, His name be praised!"

This sketch, furnished by Dr. Frisbie, should be greatly supplemented. Much more should be said of his relations to Plymouth. Plymouth was not quite everything to him, absorbing all his thought and care and love, but Plymouth was always first. His sermons were for Plymouth; his songs were for Plymouth; he sometimes preached inverse; his vacations were for Plymouth; he gave Plymouth a whole-hearted and royal service. His service for Plymouth was not a drudgery, but a joy, because of his love for his people, and their love for him, in return. The extended pastorate is an evidence of the mutual esteem and affection existing between pastor and people. He began in 1871. As he was nearing his seventieth birthday in 1896, he thought it time to quit. The people accepted the resignation, but retained him as pastor emeritus, at a salary of one thousand dollars per year. In

this position, he remains to this day, the fall of 1914.

The doings of many anniversary occasions show the love of pastor and people. On the twenty-fifth anniversary of the doctor's pastorate, the event was celebrated with appropriate service. An informal reception was held in the parlors, beautifully decorated, at half past six where many friends and citizens gathered to offer congratulations to the Doctor and his wife.

At half past eight, a large audience gathered to listen to the more formal exercises in the auditorium. Col. S. E. Godfrey presided; and anthem was sung by the choir, followed by prayer by Rev. J. M. Chamberlain, the first installed pastor. Mr. George A. Lewis, in a carefully prepared historical address, gave the greetings from the church to the pastor.

Rev. B. St. John, who has been the pastor at North Park for over twelve years, gave congratulations from Congregational Des Moines to the Plymouth pastor, showing how our number has grown from one to seven, and from a membership of one hundred and sixty-nine to eleven hundred and twenty-nine, in the twenty-five years.

Mrs. E. C. Windsor brought greetings from the Plymouth sisterhood, and told how large a share the women had had in the work of building and beautifying the church.

Mr. Charles Lynde spoke for the young people of the church, and gave earnest testimony to the influence of the pastor with young people and their love for him.

Sec. Douglass brought the tribute of Congregational Iowa, and laid it at the feet of Plymouth church and its

pastor in the wide influence exerted by both in Iowa, and especially in the pastor's work in the interest of home missions in Iowa.

A letter from President Gates acknowledge the debt of Iowa College to pastor and people of Plymouth. Letters were also read from the Atlantic and other churches. The Ministerial Association of Des Moines was represented by Dr. Breeden, of the Christian Church, who paid an eloquent tribute to Dr. Frisbie as a man, a citizen, and a preacher.

There was also a salutation from Judge Phillips, who feared lest the word of scripture, "Woe unto you when all men speak well of you," might place the doctor under condemnation, but found a way out by saying, that, "Those who spoke were not all men."

At this point, the program was interrupted by Mr. J. E. Clary, who, in a very happy way, presented Dr. Frisbie with a gold headed cane and an easy chair. The ladies, not to be outdone, presented Mrs. Frisbie with two cases of silver, which she acknowledged in a most graceful impromptu speech.

Then Dr. Frisbie was given the floor. He said he found it hard to believe all the kind things said of him, but hoped those who said them believed them, and he meant to come as near deserving them as he could.

The Doctor's anniversary sermon Sunday, October 4th, was from the text, "For what is our hope or joy or crown of rejoicing? Are not even ye?" After a retrospective view of Plymouth Church life and work, he emphasized the changed conditions of its field and the demand for methods appropriate

for a "down town" church, and finally foresees its future as still holding the fort in the midst of a changing environment.

There is no occasion to further illustrate Dr. Frisbie's fidelity to Plymouth. But his interest reached beyond his special charge. He saw that the whole of Congregational Des Moines could not be centered in Plymouth. He did not wish that it should be so. In 1884, he deliberately planned the North Park Church, and secured Benjamin St. John to be the pastor. This he did, knowing that he would thereby lose some of his best members. However, he did not lose as many as he expected, or as many as North Park hoped to gain.

I think Dr. Frisbie did not plan the Pilgrim Church, but he did not oppose it, and he stood loyally by it in all its vicissitudes, through all the days of its life. I have stacks of letters from Dr. Frisbie regarding the Pilgrim Church; and he was always devising liberal things for its support. Greenwood was an offshoot from Plymouth. Dr. Frisbie did not try to hold back any member he wished to go there.

The pastor of Plymouth held onto Moriah until almost everybody else, excepting the Secretary of the Home Missionary Society, wished to give it up. Valley Junction Church would scarcely have been if it had not been for Dr. Frisbie and the Plymouth church; and our colored Union Church in Des Moines found in Dr. Frisbie one of its best supporters and friends.

Nor were Dr. Frisbie's interests and labors limited to Des Moines. Many and many a Sunday in the late seventies

would the Doctor preach at Plymouth in the morning, eat a hurried lunch, drive twelve miles (there were no interurban trains in those days) to Mitchellville, hold a service, and then hurry back to his evening meeting in the city. This is the way Mitchellville Church was founded, back there September 10th, 1878.

Later, he had directly to do with the organization of Berwick, Dexter, Fondurant, Ankeny, Crocker, Knoxville, and Runnells. For many years, when the Doctor was in his prime, he, more than any other pastor in the state, was called upon to preach at the organization of churches, the ordination of pastors, the dedication of sanctuaries, and other occasions of this sort.

Of course, he scarcely ever missed a meeting of the General Association. Twice during his pastorate, Plymouth was the host of the Congregational clans of the state. In 1879, he was moderator of the State meeting, and in 1900, he preached the sermon. At the meeting held in Tabor, in 1878, he read a paper on "What we owe to the cause of temperance." This was followed in 1880 with a paper on "Constitutional Amendment." In 1881, he was made president of the Iowa Home Missionary Society. When this Society really went into business in 1881, Mr. Frisbie was made chairman of the executive committee. In 1885, he made a report on Iowa College. At the Semi-Centennial of Home Missions held at Marion in 1886, he made an address on "The Iowa to be," in which address he predicted that in the Iowa of the future, woman's tongue would be made free,--more free, and that she was to have a place in the pastor's office.

In 1893, as upon other occasions, he made a formal report for the Executive Committee of the Home Missionary Society. In 1893, he gave the Columbian address on "Providential America." The closing paragraphs were as follows:

"A place was needed where a civilian, such as Spain, Portugal, and France never had known, could be carried; where religion, as the Roman Church never conceived and taught it, might unfurl its banner and teach its lesson; where it might stand in its own merits, and appeal to men on the ground of what it is worth, and can do. The object lesson for the ages would be fairly given here. No where else could it be given. Providential America was the appointed theater for the exhibition. The Latin races and the Catholic church, the Teutonic races, and the Protestant faith, were to be objects of contrast and study."

"The Teutonic races moved slowly, but they came at last to the heritage reserved for them. The Spaniards had passed it by. The French foot-hold in it was insecure. Here was the bulk of an empty continent for them. It was a goodly portion of the earth, beautiful for situation. Why did not Jacques Cartier sail up the Potomac instead of the St. Lawrence? Why did not the French of his time plant themselves at the mouth of the Hudson, long before the time when the Dutch sailed in? Why were there not strong Spanish or Portuguese or French forts commanding all the important harbors of the Atlantic seaboard, from St. Augustine to Cape Breton, before the English woke up to their opportunities? Why not? Be-

cause, in the plan of God, this Northern continent was to receive a different immigration and be the theater for the making of a different history. Facts declare a divine purpose that this should be. So, do we now see and say.

"Tardily, almost too late, the heirs of this promised land came into their possession. What would they do with it? They came with many crude notions. They had many things to unlearn. But they came at last under a sky, 'where the free spirit of mankind threw its last fetter off.' They came out of a school in which they had learned important lessons concerning the rights of man, and the province of religion. They had not full learned all the lessons, but they had gotten well shod of some of the rudimentary things. They were on the way to freedom in church and in state. Here Protestantism was to have its opportunity to show whether or not it could develop a good citizen--whether or not it could shape a people wise enough to organize an perpetual liberty;--clear-eyed enough to see that the real church is to rest on Christ's teachings alone, as its foundation, showing its life in the aims, the sympathies, the character of the people. The world needed demonstrations as to these things. Here only could the demonstrations be wrought."

"I would not speak boastfully of the success with which this people has used its part of providential America. There have been excesses and abuses. Good has grown fast, so has evil. But after a short national life of a hundred years, let our institutions and our people speak. Institutions defective? Yes. People open to criticism? Yes, I know it.

But, set our institutions over against any under which an equal number of people live anywhere else. Stand up sixty-five millions of people on any part of the globe, and compare them with our sixty-five millions in respect of capacity, intelligence, and character. Take notice of the type of religion prevailing here. Our freedom has given opportunity for the growth of more than one moral excrescence bearing the name of religion. But notice carefully the teaching, the spirit, the example, the practice shown in our many-sided religious life. Now they are charged with all that makes for righteousness.

"Providential America is the appointed place for Protestantism and the people; for religion unfettered, and democracy enthroned. That will this providential people do with their chance? Will they be wise enough, clean enough, earnest enough, Christian enough, to preserve and defend their heritage? The world and the Ages await the answer."

This is by no means an exhaustive list of Dr. Wisbie's activities in the meetings of the General Association, but these mentioned are enough to indicate that he was not a silent partner in the great business of the firm of Congregational Iowa and Co. Probably, his greatest service for state was in connection with the I. C. H. M. S. He was chairman of the Executive Committee for nearly a quarter of a century. He seldom missed a meeting of the committee. He had his eye on every part of the field. He took an interest in every missionary. He wrote hundreds of letters to the secretary. He entertained the committee at his house, month

after months for many years. He gave hours and hours every month to the work of the Society. His services were absolutely indispensable in those early years of self-support.

In another branch of the work of the Society, he was one of the greatest factors. From the beginning of the publication of Congregational Iowa, Dr. Frisbie was one of the chief contributors; for about twenty years he was substantially the literary editor. He never would take upon himself the financial burdens of the paper. That came upon the Secretary from the first, through all the years, but Dr. Frisbie did concern himself for a full quarter of a century about the editorial contents of the paper; and he kept Plymouth Church well at the front in the list of subscribers to the paper.

Dip into Congregational Iowa anywhere, and you will find Frisbie, not in name very much, but his mark in everywhere to be seen. Here is just a little suggestion of the list of his articles in the paper. In May of 1884, he wrote of "Pastorless Churches," arguing that the pastorless church should still be active and carry on all its meetings, by a variety of programs, some of which he suggested in his paper. In November of 1884, he wrote a little sermon on the text: "Worketh in you to will," in which he contended that everybody ought to make his will, and that nearly everybody should remember the church and the missionary societies with bequests sufficient in amount to make the income equal to the usual contribution of the donor to these causes.

IN March of 1890, he writes of the burdens of the executive committee, making the following points:

"1. We are subject to a burden of anxiety about the getting of money, which ought not to fall on us. We ought not to be obliged to cry, as though the horse leech were our father, while other pastors give the work a passing mention. The want of money should not bring these five men into the depths of perplexity, while one hundred and seventy-five pastors outside rejoice in the exemption from the pressure.

"2. A second unnecessary load is the one imposed by the hasty actions of some churches in regard to the matter of ministerial supply. Sometimes when the name of the minister is reached in the application, there is an evident surprise in the committee room. There is regret, as well as surprise, the secretary and the committee have heard of the man before; they know, from his past record, that he is not likely to render that church comfortable service. He did poor work before he came to Iowa, and has done poor work here; there is grave reason to fear that he will never do any other. All this the church did not know. No effort was made to learn facts which could have been had for the asking. Shall the committee refuse to grant the aid? That would be to grieve and perhaps alienate completely a church which has looked to us with confidence. And yet the secretary and the committee know what the probabilities are. The man has never seemed to be in the niche that he was made for. But who can tell that this may not be the place? Who knows but that he may do far better than ever before? Who knows but that the Lord has taught him much through the hard experience of ill success? It is a delicate thing for the committee to refuse the

aid asked. So the commission is voted, with the air of the room clouded with interrogation points, and each one of the committee saying to himself: 'There goes more money into a hole in the ground.' Then history repeats itself; the failure of the last field is duplicated; the church is unpeopled rather than built up, the people who stand off a little think that the Home Missionary work is badly managed."

3. Another load comes of an unjust conception of the duties of the committee. An irate brother said: 'It is coming to be believed that the executive committee wants to run things; to get control of men and churches, etc.' Now the spirit of such a charge is a needless burden on loaded backs, because it is the spirit resentful, and in service intractable. Our secretary goes, not as a pope, but as an overseer; a helper everywhere; an adviser; not to lord it over God's heritage. Yet he is to keep an eye on the varied interests of the field. What an unjust and grievous thing it becomes in his presence and suggestions are resented, as though he had no right there in the case.

Now, I do not hesitate to say that when the I. C. M. M. S. furnishes one-third, one-half, two-thirds, of the salary of a preacher, it becomes a party of interest in the action of the church so aided. It has a right to a voice in questions which affect the life of the church. So, when it is charged that the executive committee wants to control and 'run' things, and the charge is made with a sniff of contempt, and an air of lofty independence, I say, 'Go slow, good brother, the

executive committee represents the larger half of the interested constituency. Shall the partner have no right to a word?

"4. In a word, this further burden is named. When local Home Missionary Committees are lax in their attention to their respective fields, when applications for aid are signed by them, in ignorance of the men in question, and of the churches applying, the burden of the executive committee is made heavy. When the burden borne is legitimate, we murmur not."

In November of 1892, Dr. Frisbie describes a visit to Plymouth, Mass. In February of 1897, he has an article on "Over and Above," which is a plea for work and giving outside of one's own little parish. In March of 1897, he speaks of "The Submerged Factor of Congregationalism." This, of course, is fellowship, overwhelmed by independence. In June of 1897, there is from his pen a splendid write-up of the meeting of the General Association held in Algona. In July, he writes of "The Days of Fire"--the hot vacation time. In August, he reviews McLaren's book "The Mind of the Pastor." In September, he mapped out "The Fall Campaign," and urges ministers and churches to rally to the work. In October, he treats of "The Poverty Habit," and tells how it ought to be treated. In November, he pleads with all pastors and people to set "The Cause First" and put personal considerations in the background. In December, he reports what purports to be extracts from a pastor's diary, which are so good, we are disposed to copy samples:

"September 1, 1895--Made nine calls to-day. Was at Benson's Spruce's--the Spirit manifested by both the Benson and Mrs. Spruce affords me much satisfaction. They said that I must not allow myself to be discouraged,--that now the heated season is almost over, and it is time for all church members to get into line of duty."

"They spoke encouragingly of the work, and said that my sermon last Sabbath did them both good, that they were stimulated and were ready to assist in canvassing the whole town."

"September 10th--Called on Sup't Dapper this A. M. in his office. He says the outlook for filling up the Sunday School is good. Also, that he can assure success in Sunday School, where he can have regular teachers, punctuality in attendance, and good music. Further, that since we got a supply of song books for the whole school, and since Mrs. Sangster was put in to lead, that everybody is speaking of what an attraction our Sunday School music is. How it cheers! With such helpers, one can't help but succeed in the Master's work."

"September 11th--Glad I am that Mr. Burdenlifter was put in as a trustee at our last Annual Meeting. He is a host. In our talk to-day, he said: 'If you had not suggested a new plan for the finances of our church, we'd all been dead with the birds.'"

"Our treasurer is prompt in collecting arrearages every month, and the financial department of the church is progressing charmingly. It unclogs the business of the church. It takes off the burden of the payment of the large amount on

any one person at any one time, it does not permit our setting far into arrears, and helps make everybody helpful."

"What good helpers I do have. Such men who devote their common sense to the Lord are worth dozens of the kind who are almost invariably supplied with a wet blanket for every advance movement suggested."

"That man burdenlifter has been the means of stilling hope in the whole board of trustees."

"September 12th--Made slight calls to-day. Was especially interested in the talk with Mr. Harmon. 'I don't see,' the chorister said, 'how any church can expect the pastor to succeed in drawing together large congregations while there is a jangle in the choir, and while the music is poor. With us, the members of the choir are cheerful, and regular in their attendance, and it is a blessed pleasure to assist them to get the expression and swell the melody of those heart-lifting choruses.'"

"September 13th--Had an interview with the prudential committee to-day. The different plans to induce a better attendance at the evening services were discussed. Some of the committee liked the occasional concert, with the history of various hymns, such as live through the ages, the incidents related, to which the composer seems to some extent indebted for the production of those lines which have blessed humanity and immortalised the poet. All were agreed that "The Brotherhood of Andrew and Philip" was capital for the young men, and that our 'Invitation Committee' should be cheered on in its efforts. There are many obstructions, but by persistently

and discreetly pushing the plan, we shall soon prove that the old example of Christian fellowship in which the pastor was expected to do all the work is now obsolete, and we've no room for it."

In March of 1898, he speaks of "Loyalty to the Old Line." He says:

"It was a grand thing for Paul to say, 'I have kept the faith,' It would be a great thing for our Christian work if we too keep the faith which inspired the planting of the American Board, the Home Missionary Society, the Church Building Society, and the rest of our old line benevolences. Our churches are not falling away from the idea that the gospel is to be preached in all the world, at home and abroad; but they are accustomed to the word missionary. They have heard it for many years, and there is danger that the word may suffer from familiarity, and not the word only, but the cause for which the living man stands."

The September issue of 1898 contains a fine sample of Mr. Frisbie in his lighter literary mood. He is speaking of the changes in our Iowa pastorates, and writes as follows::

"Change has been the order of the day and of every day, since the time in our early school life when our compositions were studied on 'Spring', 'The Seasons,' 'Time,' 'Ambition', or 'Change', the last being a favorite. The people change and their pastors. Sometimes the people change their pastors without saying, 'By your leave.' Sometimes the pastor go by reason of necessity, which are imperative, and for other reasons. Here are late facts. Stevenson has gone

from Waterloo--his voice disabled. What shall a herald do who cannot herald his message with a telling utterance? We are sorry to lose Brother Stevensen.

"Gale has gone from Marshalltown, not carried about by any wind or gale of doctrine, but constrained by family conditions; he must go where his wife can live; the West has proved too severe a climate for her. We regret the necessity which takes them away. Berry gone from Ottumwa. That's another. We are conscious of a degree of unreconciliation as we lose such a choice, ripe, Berry. But we are not going to call you a goose, Berry, though you make us feel very blue, Berry, and we take the news of your departure as a very sour berry. We had hoped that you would stay in Ottumwa until you were an elder, Berry, with your good gospel teaching distilled like the dew, Berry. The executive committee of the I. C. E. M. S. loses its chairman by this removal. Brother Berry has been the chairman for the last five years, giving wise and careful attention to the doings of the committee and the work of the Society. 'We shall meet, but we shall miss him.'

"Marsh gone from Fairfield. That is too bad, for after his six years of useful service, they were coming to think of that pleasant city as Marshfield, and expected that that Marsh would not run dry for a long time yet. We are not ready to think of it as dry now."

"So the changes go on. The great tide of change is never still. One generation goes, and another comes, and the ministerial generation is too-lived. We need, parishes

and ministry alike, to cultivate the thought of longer pastorates."

One of Dr. Frisbie's themes in 1900 was "On Easy Street," a condition not always desirable. In April of 1911, he writes of the contrast between "two towns of Iowa not a thousand miles apart, which afford important lessons. They are located in the same valley, and were settled originally by similar elements. They are, and always have been, purely American towns, having practically no foreign born population. Both are railroad towns, they have equal physical and commercial advantages. But one of these towns, which is about sixty years old, is denominated by salesmen who visit it as 'the most ornery town between the two rivers.' Street fights are common, and the fighters are undisturbed by local officers--'that's the way we settle our personal differences here.' Drunkenness is common. Public balls and bowery dances are generally patronized; its schools maintain but little discipline they save by the 'knock-down and drag out' method; Sunday base ball and horse racing are generally favored and patronized, and these, with fox hunting, fishing and picnic engage the attention of the 'best people' on the Lord's day. Domestic broils, and worse, occupy the tongues of the people on the street and in the homes. The chosen officials of the city have been under bonds to keep the peace within the past year. These are but symptomatic facts, a full pathological history would prove too disheartening and nauseating. There are three church organizations in this place, having a combined membership of about sixty persons.

Our own church has less than a dozen members, all aged persons. The other churches have no more positive influence upon the life of the place than they would if they were a hundred miles distant from it. The general sentiment of the place is that churches are of no use, and no interest is taken in them by the more able and influential people of the town."

"The second town, six years ago, according to the statements of its own citizens, was a good match for the one just described. To-day it is at every point in marked contrast with its neighbor. It is markedly a law and order town. Its Sabbaths are quiet and Christianlike. Its schools are orderly and wholesome in spirit. According to its wealth, the town supports its churches generously, and is proud of them and of the work they do for the community. A few years ago, our own church was organized there. Not being within yoking distance of another church, a pastor had to be provided for this place alone. A fine, and well appointed church building was soon provided. Leading business men were soon brought into church membership, and presently, the influence of Home Missionary work began to appear in the substantial transformation of the town, until to-day, it is one of the very best places of its size between the two rivers, in every respect. This transformation has come about chiefly through, and by means of our church and its strong, earnest, Home Missionary pastors. Had our Home Missionary Society been able to have given to the first town such support and such pastors as it has been obliged to give to the second, by reason of its isolation, there is reason to believe that like results might have been reached.

there. The contrasts between these two towns show the need and value of our Home Missionary work. They suggest also the most effective and speedy method of carrying on the work. Why is it not always so done? Look at the report of the treasurer, and that will tell you. Fill up the treasury, and keep it full, as our Iowa churches might easily do, and the history of moral and spiritual transformation written in the second place above mentioned can be rewritten twenty times over in Iowa in the next five years."

In 1891, Dr. Frisbie still had occasion to write of "Plastic Iowa." One of his articles in 1892 was on the topic, "Linked with the Greater,"--every church and every man should be attached to some great cause. In September of 1892, Dr. Frisbie contributed a poem entitled, 'The Blessed Hope--The Better Certainty:'

"The Lord will come;' so sang the hope,
The 'blessed hope, in days of old;
'Be strong, believers, and look up
To see the advent days of gold,
When downward through the parted sky
The lowly one shall come, a King!
Be wakeful, watch. He draweth nigh,
The consummation blest to bring.'

"In later times, still sings that hope,
So dear and sacred, cherished long;
~~Through apostolic telescope~~
It peers with expectation strong.
O Prophet hoar, transcendent Seer,
I eager climb to stand by thee;
The vision, tell me, draws it near?
My Lord descending gloriously?

"To lofty outlooks lone I go,
Which offer wide and clear command
Of earth and sky, for I would know
The first sure sign that He's at hand.
I hear the clash of arms afar,

The battle smoke uprising see,
 While near, opposing tumults jar;
 Are they not heralds, Lord, of thee?"

"The vision waits, the hope delays;
 All vainly I expect the King
 To break upon these latter days,
 And sudden restitution bring.
 Where is the Lord? No angel band,
 The empyrean shining through,
 Gives answer I can understand;
 Proclaims the end--the order new.

"Heartsick, I leave the mountain side,
 From viewless summits sadly so,
 Thence no bright vision is described,
 To dusty, shadowed vales below;
 To humdrum scenes where thousand toil,
 Their heavy burden, weary, bare,
 And downward looking, rather toil,
 Of earthly struggle, stain and care.

"A new ambition stirs within;
 The way of service now I seek;
 I would assuage the hurts of sin;
 The blinded guide, support the weak.
 The heavy laden would I show
 That Christ can help them, hard beset;
 That when through trouble deep, they go,
 They may, in Him, be comforted.

"I would the evil thing undo;
 Declare the truth, and shame the lie;
 The straying win, who wrong pursue,
 By loving, human sympathy.
 And lo, the vision of the Lord
 I sought afar, but might not see,
 Is granted now, fulfilled his word;
 'Who gladdens these, has gladdened Me.'

"I stand not now to watch the strife,
 To test the ancient prophecies;
 The King has come, is constant by,
 Where every path of service lies.
 A blessed certainty I find,
 More blessed far than hope can be;
 While for the Lord I serve my kind,
 He knows my way, and goes with me."

In 1902, also, Dr. Frisbie began his "Uncle Jabez Remarks," and kept them up for about two years, furnishing probably a full score of these articles. We copy only a few

samples of this style of the Doctor's literature. In September, of 1902, Uncle Jabez remarks:

"Mr. Diffikilt says, 'We ort to dismiss Parson Oldtime, he don't intrist me at all.'

"Yes so why not. Her one thing, Mr. D.'s mind's a reglar stabel, full o' hosses. An' his thots is jest a speed-in' and bettin' on them hosses all the time he's a setting in church. Parson hez to git o' them dun beasts for he can git that man intristed. An' that kind goes hot out to ezy.

"Then there's a aity that jines his land. An' that aity has dumbed itself plum onto his mind an' sole and hart. An' it's a hefty job for Parson to git that aity out o' the way. The sile is sticky."

"Then agin, this pius lookin' gent sets there athinkin' nebbe he'll run fer offis. He knows that offis ain't a runnin' fer him pertickler, so he thinks he'll run fer it. Parson hez to chase that bee out o' that feller's bunnit, an' bees is very dodgey."

"Parson redees an' prays good--role good. An' then he rousts hisself an' preaches good, tew. Mr. D. don't lissen--don't give the parson no sho, an' keeps a-sayin' that Parson Oldtime don't intrist him. How can he? He's up against hosses an' aities and offis! Pity Parson O. He don't hev no here chance.

"Seems az if lots of people thot the church was a kind of barn or shed to kiver societies an' clubs, circles and sich; sort of a round house to run little puffin' society

engines into. There's Jonas Linnit, he says he must git in a sosiety to dew something fer the poor children of the Pat-synonians. An' Holly Martin, he says we art to start a sosiety to discus the city governement. An' Dan'l Peachen, he says they is a grate many things that just hez to be ap-proached and considered with a club er a sosiety."

"Says, I, Dan'l whats the church fer? Whay ain't that a sosiety where we can all ketch a holt an' jist boost up everything that's good--man an' wimmen together? Hinner hain't got no corner on Mishiounary news an' Christyun work, says I. Les' dew it together, an' then we'll knowabout it an' won't hev to larn thru reports an' figures, which is apt to be a middlin' wild amusemant. An' I say some fere that Dan'l is gittin' converted."

"Five er six years ago we was a-sayin': 'Keep yer eye on Shaw!' Now its woth while ter say, 'Keep yer eye on the man who sees an' says how bad everybody else is.' 'Sosiety,' says he, 'is rotten clene thru.' 'Every pious man is a hip-acrit. Every preacher ain't no better. The church is a den o' thieves. Every public man is a scoundrel an' everybody has his price.' You hear him, my son, an' you say, 'What a good man! He art to be transported.' Keep your eye on him, my son. Ye'll see that ther ain't no sheep in the pen that's blacker an' no man on the market that'll sell his-self cheaper."

"It surprises me how ingenious our air a-filing ways
 uv praisin' the Lord. There the wire an' the big organ, of
 course, an' all the peopl a-singin' fine when the tune is
 Ortenvil or Lenox or Coronation.

"Then thers a solo man singer or woman singer a standin'
 up all alone a' singin' 'Praise the Lord all ye peopl,' an'
 ary one of em wood be tuck all a-back ef the peepl shud jine in.

"But they is things more curis yit. I went into a city
 Sunday School sum ways back an' found they'd jist bin having
 a wonderful time--jist a spiritool uplift. A blind man hed
 bin a-playin' a grand, classicle concert on one string of
 his fiddel. It did bete all how thet playin' hed give em
 a appetyte for the lessen."

"But a church in Chicago hez got way a-head uv thet.
 They hed a whistlin' boy or girl tu whissel a solo tu the
 prase uv the Lord an' the eddificashun uv the aujence. I
 cuddent help wondering ef the Lord harkened an' herd it.
 It an bete all. Among the next step of this minitio pro-
 gress will be tu git a limber fingered feller tu play a
 praseful solo on 'de bones.'

"Sophyer Ann is a gurl thet enjoys my admyrashun.
 She never set so tu me, but I hope she duz, fer she hez a
 great deal of it. She is turrible fine lookin', but thet
 ain't the thing I most admyre in they bloomin' gurl Sofyer.
 She goes into things harty. Ther ain't no ded wood about
 Sofyer Ann: It's all kindlin' wood. She kindels up entyre
 an' throat. I like enthusyasm."

"Sofyer Ann is turribel fond of gum an' chews it sum 10 ours out of evry 24. She dus it with smasin' vigor. Ther must be 60 strokes of her lowest jaw evry minnit and evry stroke with the forse of half a pound; an' thet wud meen 328 tuns in a yere, lifted by thet laborious jaw. Thet's the kind of gurl Sofyer Ann is. She's powerful in the jaw. What a site of power goin' to waste when you think how meny they is that chuse gum. Sum inventor ought to invent an attachment to fit onto the chuers and store up the power. Old Tarago cud hev made them pirneds bigger if he cud hev hed sich a stoareg battery and set the Isrelites to chuin' gum."

"You ort tu hev seen Sofyer Ann Sunday. She wuz gittin' reddy fer church, an's an' fete and jaw, all agoin' lively. Bimeby she set sale. Suddent like she stopt short, 'That's the matter Sofyer Ann?' sez Syllas Baldin, who wuz a-going along with her, an' he wuz a chuin' tu. 'I've fergot my gum,' sez she, an' she darted very expeditus. She cum back forty-fide, her jaw a playin' fast an' she a-sailin' sweet an' slow. Soon she saled down the isle of the church, her laborious jaw keepin' time with her promenadin fete. She was a imposin' obgin. I sed tu her once, 'Sofyer Ann,' sez I, 'an't yu tyerd in them jaw jynts of yurn? Don't ye hev to ile them?' sez I. 'I'd think thay'd squeak, yu wurk 'em so hard. I'm afeerd they'll ware out,' sez I. 'No, Uncle Jabez,' sez she, 'thay run seprisin' ezy when ye keep 'em at it. Just about work thay'reselves,' sez she.

"Then Sofyer Ann an' Sykes Baldwin an' the set set set down afore the preecher, lookin' proper for Sunday an' a vir' only about 45 or 50 strokes a minnit, parson Hittum preeched on the 4th command, an' sez, 'Taint no ways proper tu work our fields on Sunday, ner tu work our bodies, ner our animals, new yet the jaw bones of our animels,' sez he. Sofyer Ann an' the rest of 'em wuz a wurkin', kind uv ezy, to be sure, but wurkin. They wuzent a feedin' on the ward, but jest a chuin' gum. She took that hint of parson Hittum middlin' quick, (wuz rather plene) an I seen her a stickin' her gum tu the underside of the sete. An' the hull bilin' of 'em lookt kind of schoolt, Sykes Baldwin a sayin' he thought parson Hittum better be a preechin' the Gospil."

"Ef Sofyer Ann only new it, she'd look a lot purtier ner what she duz now ef she wuddent chu gum. All them yung peopl and appere beter, much an'by fur, ef they'd quit that habit. 'Tain't uffensive an' unclene like terbaccor but it isn't nice. It isn't good manners, it's a waste of rigger an' costs munny which is wuth tu much tu be throwed away in thet fashun."

In July of 1903, Dr. Frisbie has for an article the caption, "It does move," the movement referred to be being the federation of churches, instances of which he cites, and in the closing paragraph, says:

"So let us not exalt any differences. Let us rather glorify the blessed bond which our Lord throws about us in the prayer, 'that they all may be one.' It does move. Let

us be thankful."

In the August issue for this same year, he puts in a rousing plea for Ministerial Relief Fund. Of one of the beneficiaries, he writes:

"One of our honored fathers--a tireless worker for long years in Iowa--is now far on in years. He will be ninety years old in less than two years. Only in the last few months has he suspended his preaching work. Some of our readers may suspect that we refer to Father Sands, of Belmond, the bishop of Wright county. Feeble and alone, (his wife has recently passed on before him) with scanty means, he welcomes with profound and tender gratitude, the grant of two hundred dollars a year from the Ministerial Relief Fund. It saves him from anxiety; it provides him with comfort; it is a slight recognition of his faithful, self-denying, long continued service."

In the same issue, he writes of a Tramp Editor in the wilds of Connecticut; and later he writes of a trip to Washington, D. C., and then of a vacation at Old Amherst.

In September and November of 1904, he has occasion to chide Nebraska for her misdemeanors. In the first article he says:

"We are accustomed to forays from the East. Good men come here and add a cubit to their stature--reach up to a level where they are observed, and the East begins to look them up, opens a door to them, and entices them away. We are glad if we can ^{send} help to the East, for it has bestowed a great deal of pity on us."

"But here is a new inroad. We are assailed from the west, most unexpectedly, and, not a local church now, but a whole state calls Brother Packard away from us. Henryson makes his Northern Farmer ask: 'Does God a-doin' know what He's a-doin', a-takin' o' mea?'

"So we wonder if Nebraska knows what she 's a-doin, a-takin' o' Brother Packard away. He is the father confessor of that north Country where he lives--Haskins and Ionic, and Woden, and Riceville, and Buffalo Center--with many other places have felt his strong manly help; his kind, sagacious counsel. He has a knack at usefulness and somehow keeps the knack busy.

"We shall miss Brother Packard. He has been with us a good many years. We did not think of his being gathered up by ambitious Nebraska. But so it is. He is soon to leave us. The Nebraska Superintendent of Home Missions need not worry himself to find work for Brother Packard. He may be counted on to find work himself.. We commend him to the brethren beyond the Missouri as a brother beloved. We cannot rejoice that he leaves us; we like him too well for that. But we hope for him the success which true Christian manliness and solid worth deserve."

In the November chiding, the Doctor says:

"Now Nebraska! There you are again! Only a few days ago we had occasion to speak to you of you with a touch of mild severity for entangling our Brother Packard in the coils of your desire, and drawing him away; an explicit mode possible, probably, by inheritance from the days of primi-

tive Nebraska, when the lasso was a favorite implement of industry.

"Now you have captured Brother Rogers. (Charles H. Rogers, of Mason City.) He is a good man, a dear brother. Make him moderator of your General Association next spring or fall, whichever you meet. He makes business go. Our love goes with you, Rogers. Come back and see us now and then."

In October of 1904, he calls for a portion of the corn crop saved from the frost for Home Missions. He writes:

"The corn crop has been an object of much anxiety this fall, and the subject of as much conversation as the young Mother's first baby's first tooth. There was some warrant for anxiety, for the weather has been of the kind which corn is supposed to regard much as nature regards a vacuum. Last corn was planted late. The early season gave it a surplus of wet nursing, and every storm turned off cold. It has long been an accepted agricultural theory that much depends on warm nights in the bringing forward of the crop. It was understood that on such nights, corn would actually sit up to grow; but when has Iowa known a summer when bed blankets have been so popular as in the summer of '04? How sharp the wind would swing down from the North in those August nights, and the mercury dropped from 80 to 48 inside of eight hours. It was no wonder men were anxious. What was there to prevent a thermo-metrical decline to 38 degrees and not an acre of corn in any one of the millions of acres far enough advanced

to tempt a tramp to steal and roast it by the side of some railroad track. When September came in, the situation was fairly tremulous. A freeze would have meant the loss of millions of dollars, for all the corn was in the milk. The weather continued unfriendly, frost touched the tender things, but somehow just spared the corn. A very little of it was possibly hurt a little, but as you ride across the state to-day, the wind sways the great ears on either hand as if to say, 'Don't despair too soon. Don't denounce Iowa weather too hastily.' It has been almost a Kuropatkin retreat, but the corn has got away in good order, and with small loss.

"So we say there ought to be a good amount of Home Missionary corn this year. How many thousands of times anxious men have felt the morning air, surveyed the barn roofs and the fields, and glanced at the thermometer and said: 'Thanks to goodness--no frost.' 'Good luck this time, no frost.' 'The Lord be praised, close call, but no frost.' Now good friends, you surely have reason for gratitude as you harvest the great golden ears as you soon will be doing. Our Congregational work for Iowa needs some of that corn, that it may go on well. You will gather sixty to seventy bushels from every upland acre. Can't you let one bushel per acre be an expression of your gratitude? Surely there should be Home Missionary corn this year."

A year later, September 1905, Mr. Frisbie has another homily on corn--this time mostly in verse. The article is as follows:

"Our agricultural editor says the way the corn is

growing is absolutely phenomenal. He says that the corn must be 'feeling its oats;' and he puts up the pretense that there was wafted in through his window one night, the following song of the growing corn, and that he heard it when he was fast asleep:

"Song of the Growing Corn."

Don't sit in the way of my tassels,
 Ye low flyin' night-hawks and owls;
 I'm surprised at yer small understandin'
 Ye blunderin', earth-huggin' fowls."

"Just turn up yer eyes, an' yer pinyuns
 And sample the high empyrun;
 I'm wantin' the firmament empty,
 With never a feather between
 Me an' the stars! Do ye hear me?
 I'm waitin' that cloud to dissolve,
 For I'm likely to brush against heaven
 As the planet shall swiftly revolve."

"Get gone! I'm ashamed to impale ye
 On the point of my top gallant spike,
 But I warn ye right now of yer peril;
 So be off, any way that ye like.

"If ye keep in the way of my growni'
 I'll lift ye where air is too thin
 To supply yer swift respiration;
 It's Jack an' the beanstalk agin."

"So give me clear field, I command ye;
 'Tis the voice of the King that ye hear;
 The space betwixt Jaddir and Zenith
 Is pre-empt for corn in the ear!"

These are only samples of the Doctor's contributions to Congregational Iowa. He wrote also for other periodicals as well--the Advance, Congregationalist, etc. He had the pen of a ready writer. He could sling off an article in almost less than no time. It was amazing to me to see how prolific he was, and all the while writing, whether sense or nonsense, something worth while.

The picture accompanying this sketch show the physical features of the man, and give some hint of the intellectual qualities. His weight was a bit below the average. He must have been a tow head when a lad, for his hair has been always light, but never gray. His forehead measures high; his eyes are keen and penetrating; his step in his early days was elastic, quick, and firm. He had the "stoop of a scholar," but there was no stoop in him when he stood up to preach.

He was schock full of mother wit. Few could exceed him in repartee. His addresses were full of sparkle. He perpetuated jokes innumerable, but they were never broad or coarse. He was the man who said of President Brooks, "If there is room for another beggar in Abraham's bosom, he is to have the position."

Writing of him in my "Pilgrims of Iowa," (page 214) I said:

"For nearly thirty years, he was the leading Congregational minister of the state; beyond dispute the primate of the Congregational bishops in Iowa. By his position in the Cathedral parish, by his vigor and intellect, and by his unbounding grace of good will and fellowship, he gained and held this high distinction, and, what is rare, excited no envy thereby."

Dr. Wisbie became pastor emeritus in 1900, but for a full decade he was still strong and active, filling the Plymouth pulpit vacations, and on many other occasions, and answering numerous calls for service throughout the state.

In 1910, there came a sudden pause to all public activities. At one stroke, his feet were paralyzed, so that they could only shuffle where once they ran; and his tongue, which was so agile and so eloquent, could only slowly and with hesitation and uncertainty, express the thoughts of his still active mind, and the volitions of his indomitable will. Thus he abides, resigned and tranquil, waiting for the end--and may it be far away.

Thirty-ninth sketch,

William S. Potwin.

William Stiles Potwin, son of Benjamin and Cornelia (Curtis) Potwin, was born at Ellington, Chautauque county, New York, June 9, 1831. He studied at Ellington and Albany, New York, and graduated from the medical college at Cleveland, Ohio, in the year 1856. Previous to this, October 2, 1854, he was married to Elsie M. Barnes, of Ellington. In 1864, he came West and settled at Buffalo Grove (now Castleville) Iowa, here opening up a farm and practicing his profession.

At this time, his tastes developed along theological lines. He read all the religious books he could secure, and at length decided to apply for license and ordination to preach. In November of 1871, he began his pastoral work at Fayette, and here, May 15, 1872, he was ordained, Rev. L. W. Brintnall of Winthrop, his pastor, presiding in the ceremony. The pastorate at Fayette covered a period of three and one-half years.

May 15, 1875, he was commissioned for Monona, where he was in service for five and one half years, and then, October 15, 1880, accepted an appointment from the Home Missionary Society to labor at Muskegon and the regions round about.

After two years of service here, he returned to Monona and gave the church there two more years of service, 1882-84. From this year, 1884, up to the close of his life, Brother

Potwin's home was at Independence. For about five years, beginning with 1886, he supplied the Pleasant Prairie church at Galesville. A part of his time was occupied in looking after his farm at Castleville, and all the while he had frequent occasion to minister to the sick. He gave his medical services freely to the poor. He took great delight in doing good. He gave freely to all good causes, to Home Missions and to the maintenance of the local church, but his hobby was Foreign Missions; his contributions of ten going beyond the salary of an ordinary ordained missionary.

He lived the "simple life" because he wished to do so, but partly also that he might have the more to give away. But his children had no occasion to complain of his provisions for them. Two of his sons are graduates of Iowa College. His daughter Grace, spiritually as well as physically the child of her father, has been for many years State Superintendent of Foreign Missionary work in our Young People's Society of Christian Endeavor.

Brother Potwin reached the end of his pilgrimage April 26, 1912, aged eighty years, ten months, and seventeen days.

Since writing the above, I have received a communication from Miss Grace Potwin, in which she speaks of her father as follows:

"A mere statement of his life gives one very little idea of what a tireless worker he was. In his younger days, he did the work of two men, often working far into the night on the farm, when, during the busy harvest time, he was called

from his work during the day to care for a sick brother. Storms never stopped him, but he gloried in the fact that work done then was so much gained. He carried the same unceasing energy into the ministry, and he missed much of the social pleasures of life because he was too busy. He never rested or tried to save himself physically, till weakness and pain compelled him the last year, and even then his strong will power kept him out of bed till the last week.

"He was a stern man in many ways, yet no one was more ready to do all in his power to relieve need and suffering. Famines, calamities, and the great needs of the mission world touched him deeply, especially in his later years.

"He was a lover of the beautiful, revelling in the works of nature, and his preaching was illustrated with lessons drawn from her. He was naturally of a sensitive disposition, and it was often a real struggle for him to keep a strong faith. He often spoke of how his study of nature helped his faith. He loved to sing, and it was a great regret in his last days that he couldn't sing any more. For several years, he began the the day with the doxology, and in the family worship, the singing meant as much to him as any part. I think the family worship is my pleasantest memory of Father's life. I wish parents to-day could realize what they are depriving their children of when they do not have it. He always prayed that he might do something helpful during the day. His last audible prayer was just a week before he died, and the last morning that he was up and dressed. The brain was very sluggish, and it was with difficulty that he could get the words out,

but he had understood the Scripture which mother read, mentioned it in his prayer, and remembered the children.

"He was naturally very timid about talking to people about Christianity in every day life; but he thought it his duty, and seldom missed an opportunity to say a word or give them a little leaflet. There were a number of men about the town, hardened sinners, sceptics, etc., whom he always remembered in his hours of prayer alone in the morning. I know he was really burdened for them, and he tried to talk with them, though he saw little result. The last time he left the house, he went to see a neighbor, but the man put on his coat, and went down town."

"His thought of heaven was not a place of rest but, he hoped to be allowed to go and preach to the lost. To one of his active nature, it was very hard to have to sit quietly through the long days of suffering, but he bore it very patiently, and we would hardly realize how much he suffered."

Miss Potwin closes her letter with a quotation from Rev. Dr. Orvis, who was for many years pastor of the Summit church of Dubuque. He writes:

"Brother Potwin was one of the most conscientious men that I have ever known. He was unselfish to a fault, if that is possible. He sought to do his whole duty in every place that God called him. I do not think that he was appreciated, except by a few. It was my privilege to work with him often in special religious meetings. I never saw one who had a greater longing than he to be brought into personal touch

with Jesus Christ than he. I was with him in some of the deeper experiences of his life, and know of his personal faith in God, and of the triumph of that faith in his great struggles."

Fortieth street,

John M. Covey.

The beginning and the end of this man is in obscurity. I suspect that he was simply a picked-up man, coming from, and returning to secular life after a few years of service.

He is first introduced to us at his ordination, which took place at Cherokee, November 8, 1871, Rev. David Hise, of Ft. Dodge preaching the sermon. Next we have a Home Missionary record of him stating that November 10, 1871, he was commissioned for the Grant church and four out stations. The Grant church had been organized in October (the ninth day) of this same year. This is the church which, on account of grasshoppers, was reduced in membership to one woman, and they wanted her to disband, but she wouldn't.

Mr. Covey's commission was renewed year by year up to 1875. In 1876, he is reported in our Minutes as without charge, and then his name is dropped. The Congregational Quarterly for 1877 reports him, without charge, at Primghar, and there drops him. The Home Missionary Society picks him up in 1879, and, March 1st of this year gives him a commission for Pittsburg, Jamestown, Halberry, and Cabin Creek, Kansas; and in September of the same year gives him a commission for Lyons, Roseville, and Twelve Mile; renewing the commission in March of 1880.

In 1884, the Year Book locates him in Iowa, but gives him no habitation in town or county, and that is the last we see or hear of Brother Covey. The church at Grant which he served for four years suspended animation when he left in 1865, but it came to life again in 1882; and "Mother Slack" the woman who would not disband, at that time had the pleasure of giving the right hand of welcome to a dozen new members.

Forty-first sketch,

James S. Merrill.

James Griswold Merrill, son of Rev. James Harvey Merrill, was born in Montague, Massachusetts, Aug. 20, 1840. About the time he was ready for the academy, his father was pastor at West Andover, Massachusetts, and naturally he attended the Phillips Andover school. He graduated from Amherst College in 1860; attended Princeton Seminary, 1863-65; and graduated from Andover in 1866.

His first ministry was in Kansas, in which state he labored for about six years. He began at Mount City, under commission of the A. H. M. S., dated October 24, 1866. Here he was ordained November 20, 1867, and here he remained in service for about three years. He got a glimpse of the man and of his field in his Home Missionary report published in November of 1868, which is as follows:

"The second year of a missionary's life lacks the romance of the first. An exchange of a dimly lighted, rough-seated room, with a nail keg as a sofa, for a brightly illuminated and tastefully furnished chapel, gains comfort at the expense of romance. There is a change also in the feelings of the church. The tears of welcome, for a long-wished-for pastor are succeeded by feelings of respect and admiration, which are far less demonstrative, and much less to be prized.

"The outer world does not remain the same. Agitation causes crystallization. Men take sides, sectarianism ex-

open infidelity spring forth. The broad field becomes partitioned off, and the romance of a far 'range' is gone. Grace and grit as efficient though not as agreeable incentives to action, have the place of the enthusiasm awakened by a new field.

"These have been needed in this place; for our advance into the enemy's line was almost too far for safety. We have been attacked by one denomination because of our New England notions, by another on account of our 19th century theology, by a third in view of our dislike of the abominations of a camp meeting. Politicians are jealous of the society which is being formed around the church. Infidels have banded together, and, each Sabbath, their preacher exhausts his power in the attempt to tear us down."

"There have been other and unavoidable hindrances of a different nature--the ravages of a close political campaign, the bitterness of an eager strife to secure railroad facilities, and an increase of population in the families of the church, which would delight Mr. Todd and other verbiasts and which affords bright prospects for the future, But to a marvelous extent, depletes our social meetings."

"Yet we have advanced. Our meeting house has been completed and dedicated. A congregation regularly worships in it, constantly rejoicing in new faces, while retaining the familiar ones. God has given us especial favor, and souls have been born anew. Our church has doubled in numbers, while its efficiency has increased in a far greater ratio. With the prospect of a speedy completion of the railroad, and

the peace which the election will bring, we are looking forward with great hope, and this hope is greatly enhanced by the entrance of others, whom you have sent into this field to oppose the superstition, bigotry, and infidelity which abound. The three who are to hold the adjoining counties, are the recruits which will establish Congregationalism in these four counties of Southeastern Kansas; for, in the Home Missionary arithmetic, one plus three equals ten. In the name of Christ, we thank you for them, and take courage."

In 1869, Mr. Merrill was greatly honored by a call from the First Church, of Topeka. He accepted the call, but within a year, he was wanted for a still larger field, the Home Missionary Superintendent of the state. In this service, of course we hear from him often in his reports to the Home Missionary Society. In January of 1871, he writes:

"It is difficult for Eastern friends, who furnish the money for missions in Kansas, to understand the demands and the hopes of her various church enterprises. To gratify the desire of such persons for information in this direction, I will classify our different stations, and describe each class; beginning with those which demand the least help and have the most uncertain future, and going on to those more hopeful and needy.

"Towns Prematurely Old."

"Churches and places with this peculiarity are decidedly Western. To look upon them, causes much the same sensation as does the sight of wrinkles on a baby. In most cases,

these towns are complete illustrations of the famous lines of Whittier:

"Of all sad words of tongue or pen,
The saddest are these--It might have been."

"Ten years ago, corner lots were in great demand at high figures, now they are a part of the common. Built mainly of hard lumber, and destitute of paint, the towns look older than the Pilgrim Fathers, and yet here is a needy and deserving church to be maintained. To neglect the true-hearted ones who compose it, would be of a piece with the custom of those barbarians who kill all their old men and women. No man needs more help from God and Christians than does the pastor of a prematurely old town, surrounded by successful villages, and even cities, which have their birth much later in the history of the state."

"Fortunately, the number of these towns in which we have planted churches is very small, and not many men are called to endure the double hardship of meagre pay and hopeless labor. And even of these, it may be said, that there is slow growth, from the filling up of the country, as actual settlers come in possession of the farms which speculators have bought to build their country seats upon in sight of cities that were to be."

. "Fever and Ague Towns."

"By this term would I designate those places which have regularly in alternation growth and stagnation. To-day, the flush is on, and all is hope; six months later comes

the chill, and despondency prevails. The pastor of a church in one of these towns writes a quarterly report which is published in the Home Missionary. By the time he reads it in print, he is astonished at its statements. The number of towns and churches of this class is also small. Their peculiar condition is owing mainly to the movement of railroad companies, or to the influx of immigration, and the lack of these influences. The railroad officials determine upon some temporary work; men are sent to do it; rents immediately advance; buildings are at once erected; mechanics are therefore plenty. Grocers and dry goods men come in swarms and thrive. Soon the work is done. The traders fall to selling one another; the town is depleted. The same effect is produced by the vast trains which pass through, with their white covered wagons filled with families from every state and all countries.

"On the whole there is growth, and the day is not far in the future when sufficient strength will be developed in the town to withstand the evils of prosperity as well as adversity."

"Towns Healthful and Vigorous."

"These are at once most desirable and most discouraging, most hopeful and most difficult. Success tends to irreligion. I heard it once affirmed that the decline of a town was certain, because men in the bar room of the place were talking about religion. That the death-bed causes serious

consideration in matters which have been the just of us all, is as true of towns as of individuals.

Public spirit will build a church to save a village, when the pastor of a thriving town appeals in vain for funds. Notwithstanding all, the church inevitably enlarges with the town, if it is well manned. There is a greater proportion of religious men in such successful town's immigration. For the stable members of churches are more ready to move westward, when they can have hope of religious influences for their children. It is therefore no miracle for a man under God to gather a church here in ten years, which will rival in every particular the most desirable parish in New England. Of this class, many are more or less dependent upon the Society for aid. Each year, growing stronger, unless crippled by local disaster, many of them in a few years will be transferred from the list of beneficiaries to that of benefactors."

"Infant Enterprises."

"No one can tell us but that the boy in the cradle is a future president of the United States. This feeling is kindred to the hope inspired by the work, at once the most arduous and the most inspiring in our state. The frontier is the post of hardship and the arena of victory."

"George Prentiss, in a letter from London, a few days since, declared that the child is born who will see Kansas the fourth, perhaps the third state in the Union, in popula-

tion and material advancement. Railroad men have built within our borders one thousand miles of road in three years, and a mile of track each day, will be laid during 1891.

Statesmen and capitalists appreciate our future, and lead us to regard with some degree of pride our rapid development."

"The Opportunity."

"All this growth is taking place before our eyes. We know the grandeur of the opportunity now given us to shape the destiny of an empire. This opportunity is fast passing by. Last year, there were five millions of acres of land uninhabited, which now are being entered as homesteads or bought for a trifle. Next year, free homes will be found only on inferior land. Towns of six months' age build a home each day.

"To gain adequate influence in these teeming counties and rapidly forming centers, a few years' labor now is worth ten years' effort in the next quarter of a century. The immigrant, if met by the minister and reminded of his vows in the peculiarly tender moments of his first frontier experience, will retain his religious life. If Sunday is neglected the first year in the State, it is also neglected in the last. The West is a vast graveyard of professions made in the East, and mainly because there was no spiritual watchman to fan the sparks of religious life."

"Yet these new fields are as expensive as they are important and hopeful. The settlers on the land are poor;

they live in houses which the cattle of New England could not inhabit and survive the winter. They have faces pinched with hunger, for the first crop is not yet raised; there is constant toil for money to spend, and no income. The traders in the towns are pushed beyond their means by the demands of an enlarging business, and the absolute necessity for credit traffic.

"In the midst of this penury, lives the missionary. House rents are high, provisions cost Eastern prices with freight and profits added, sickness is imminent. Certainly in such fields, while the church needs men, the men none the less need the church--even the aid of all our churches."

Passing over other reports, we copy a portion of a paper which Mr. Merrill read before the State Association at its annual meeting on the topic, "The Genius of the Home Missionary Society." He said:

"1. It is not a pension bureau. There are some who appear to think that the title, Reverend, and a place in the Congregational Quarterly's list of ministers, entitles them to a field of labor on Home Missionary ground. This is most pernicious doctrine. The law of supply and demand should hold in the work of the ministry as in all other professions. It should prevail in the West as well as in the East. In the East, are scores of men who have graduated at theological seminaries who are among the lament of the churches--we cannot afford to have it otherwise with us. A man who is not adapted to our work or has lost heart in it has no place in it. It would be a great relief to me if those who have been un-

successful in the work of the ministry would refrain from applying for commission. I can never indorse their applications. The funds which are given by the poor widows and self-denying men of means in the East, are bestowed to build the churches, not to support ministers.

"2. The Society is not an agricultural bureau. It is not doubt a shrewd plan for a clergyman in the East to offer himself as a frontier missionary, with the determination to improve a new farm in connection with his pastoral work. But it is not shrewd for the Society to employ such men, and I have thought it my duty to keep off several clergymen who had supposed that our need of men would force us to take all-men. It would be a wiser policy for the Society to furnish capital to laymen to come to Kansas and start trade in connection with the deaconship of the church than to employ men who divide their energies between the farm and the pulpit. A minister ought indeed to have bodily exercise, but so much of it as tends to make him in any measure less able for his one great work, 'profiteth little.' The line between a garden and a farm is so very indistinct that it must be looked for carefully. It is so easy to have the growth of corn and of stock supplant the study of the Bible, and the care of souls, that the Society will insist upon its rule that missionaries have no other employment."

"There certainly is ministerial work enough in Kansas to employ all the time and energies of our the scarce missionaries. If it is not found in the centers at which they are stationed,

it certainly can be found in the circumference which an eight or ten miles radius could draw.

"The shrewd common sense of our farmers and men of business ought to find itself matched by a pulpit enriched by hard study, while the lonely homes of our prairies need the frequent visits of the faithful pastor. There is but one excuse for a neglect of ministerial work, and that is want of support, and certainly the Society will give a living to men whose success shows them whole-hearted laborers."

"3. The society is not a town builder. An original Kansan would hardly think his life worth having been lived, had he not founded a town. The beautiful plats which engineers have drawn of these myriad cities always designate location for churches. Our missionaries are wise in making use of this zeal for town building in the erection of churches, and in securing salary, but we hold utmost caution that each church which we form, may in the end prove to have been well planted."

"A genuine town builder would make a city of five hundred houses in six months, on the desert of Sahara, if he should devote himself to it. He would rejoice to have us build a stone meeting house in it. But we must remember that the money which builds our churches and pays our salaries is for Christ, and not for county seats; for the church and not for the increased sale of town lots. We should, indeed, be good citizens of our towns, but we have a higher citizenship."

"4. The society is the agent employed by the descendants of the Pilgrims to extend through Puritan churches the kingdom

of Christ. It distributes the funds in its charge where and where it is thought they can be most wisely used. Its missionaries are the self-sacrificing ones, who in doing the work of the churches, demand support, not as a gift, but as their due. In view of this basis of action, there is need of the most hearty cooperation on the part of churches, society, missionaries, and associations."

But Mr. Merrill's service as superintendent was of short duration. In the March issue of 1872, is the following notice: "Of short duration, but marked with many successes, was the two years' service of Rev. James E. Merrill in Kansas. Entering zealously on the work with the incoming flood of settlers upon the newly opened Indian and other homestead lands, he traveled twenty thousand miles on tour of exploration, etc., was instrumental in the formation of twenty-five ministers, and (what was not less important) the keeping from the Kansas pulpits of not a few useless or worse than useless persons who sought to enter them. Ill health in his family compelled him to resign the superintendency, and he has accepted a call to the pastorate in Davenport, Iowa."

Mr. Merrill accepted a call to the Edwards church of Davenport in January of 1872. The church manual of 1905 speaks of this pastorate as follows:

"Dr. J. E. Merrill followed Rev. J. A. [unclear], remaining ten years. Under him, in 1873, the main part of the present edifice was erected. In 1881, its interior was completely destroyed by fire. This damage was quickly repaired and the building made more serviceable than before. The

pastorate of Mr. Merrill was remarkably prosperous. During this period, Bethlehem Hall was erected for the mission in West Doverport, which had been inaugurated in the closing years of Mr. Hamilton's work. When Mr. Merrill left, the church roll numbered three hundred and fourteen names. Upwards of sixteen hundred persons have belonged to the Edwards church; among them many of the most substantial people of the city."

In this pastorate, Mr. Merrill devoted a great deal of time and care to the children of his congregation. Every Sunday, he preached a little sermon to the little folks, and at the Sunday School following, questioned them about the sermonette he had just preached.

It is needless to say that he soon became one of the leading men of the Association. He was habitually present at the Annual Meeting, and usually had a place on some committee. In 1876, he was the Associational preacher; in 1878, he read a paper on "Irresponsible Evangelists." Some of his points in this paper were as follows:

"1. An irresponsible evangelist puts the truth to hazard. It does not pay to have a man, by his crudities alienate from the gospel ten of the most thoughtful of a congregation, while he may succeed winning to a Christian profession, twenty susceptible, emotional people. The vital truths of our religion cannot be shaved down to fit into the narrow form of him who will not avail himself of all the culture that he can obtain."

"2. The irresponsible evangelist puts the truth to hazard in the false views concerning conversion. A faithful

truth-speaking minister put one about him who must be to Christ as individuals. Any evangelist who leaves the impression that all who find the Savior must adopt the methods of which he has a patent right, is irresponsible and dangerous."

"5. Irresponsible evangelism cuts directly across the Christian nurture of children. Very few of the men whom I refer to have breadth enough to leave the impression that the best way of becoming a Christian is to begin at the birth of life, rather than to be plucked as brands from the burning. Yes, half-burned up!

"4. An irresponsible evangelist, in his zeal to make converts, fails to leave the impression that being a Christian is of vastly greater moment than becoming one; fails to set a mighty current in favor of personal righteousness."

"5. God has given to the church evangelists wonderfully endowed for His service. They are His choice messengers to mankind. Let us see to it that their usefulness is not impaired by men whose pious raids hazard truth, piety, and holy living."

In 1882, Mr. Merrill was moderator of the General Association, and had an article on "Boys and Girls and Public Worship."

This was Mr. Merrill's last meeting at an Iowa Association. His success at Davenport was so conspicuous that he was wanted elsewhere. The First Church of St. Louis gave him a call, and for eight years, 1882-90, he filled the pulpit of the old historic church founded by Dr. Truman Post.

Then, for five years, (1890-95) he was pastor of the second parish church of Portland, Maine. After that, for four years, 1895-99, he was editor of "The Portland Christian Mirror," and during a portion of this time, was pastor of the church at Scarborough. From 1899 to 1908, he was connected with Fisk University, at Nashville, Tennessee,--for two years dean and seven years president of this great school.

In 1909, feeling that this work was too heavy for him, he dropped down into a quiet pastorate at Somerset, made another change, locating at Lake Hellen, Florida, where he has summer all the year round, and delightful fellowship in his pastoral work. Of this parish, he writes, in a recent number of the American Missionary, as follows:

"Now it came to pass, that I entered in the Country of Seville, these six, one sunny day, it very sweet and pleasant, where my life companion and I solace ourselves for a season. Yea, here we hear continually the singing of birds and see every day the flowers appear on the earth. In this land, the sun ever shineth. Neither is there lack of oranges and grapefruit, for we are given an abundance of what we have longed for in all our pilgrimage."

"Here we meet worthy pilgrims from the North country, and the distant West, who make a long tarry of several months each year. For three months of the year, they are gone, and the pastor also goeth to see his kindred. But he forgetteth not the faithful few who abide by the word, and writeth an epistle every week to be read each Sabbath evening to those who meet for prayer and praise."

"From the beginning of the tenth month of one year, to the close of the sixth month of the following year, the Sabbath bell ringeth sweet and clear amid the lofty vines, through the evergreen oaks, decked with moss, and over the little lake. There are no stormy Sabbaths, and from tall high every dwelling come the faithful attendants, who, while the worship proceeded, ofttimes hear the mockingbird as he singeth to his mate."

"Each Sabbath in their turn, loving hands arrange choice flowers, such as grow not in sterner climes, backed, now and then, by the graceful bamboo, the fleshy-leaved oak, and the baby pines. All who are met join the psalms, hymns, and spiritual songs, led by voices dedicated to the services of God. Attentive listening stirreth the preacher of the word to bestow the best that God giveth him. No one asketh his age. Many approach him with words of cheer, saying that he helpeth them on their pilgrim way."

"The pastor careth for his flock on other days than the Sabbath. He counseleth them in their week day life. He believeth in good roads, clean streets, and pure water. Evenings of instruction and entertainment, appointed occasions for counsel and debate, delight the goodly number who attend. Public spirit hath been aroused, the most notable of the fruits of which bringeth the homes of the inhabitants near, each to the other, and enableth them to converse with friends in distant parts."

"Into this beulah country, sad to relate, cometh now and then, the adversary, and his minions do follow him. Far less,

it should be added, than in other regions, where hitherto the patriarch hath dwelt, and not yet ready to cross the river, the veteran bestirreth himself to continue the conflicts in which his militant life hath abounded. He, and the little band who follow him, rejoice in the increased number of those who stand together under the flag of the Pilgrim 'Mayflower.' It mattereth not that hitherto in other places, they have followed John Calvin and John Wesley, John Robinson suiteth them well."

"Increased numbers alloweth better organization. Those who have never declared their love for Jesus join the church. The sanctuary rejoiceth in fresh paint within and without. Dorcas turneth the carpets."

"The third year openeth soon, with bright anticipation in the patriarch's parish in Beulah land."

My association with Mr. Merrill was somewhat peculiar. We were not connies, but for some reason he became a sort of patron saint to me, and he had to do with shaping at least one of the important events of my life. It was by his suggestion and perhaps manipulation, that I was made moderator of the General Association at Tabor in 1878. It was by his suggestion and management, in part, that the General Association came to my church at Osage in 1871. It was by his suggestion and influence, more than that of any other one man, that I was put into the Secretaryship of the I. C. H. M. C. in 1882."

From the items of the sketch here given, it is plain to see that Mr. Merrill was a man of great ability. Otherwise, he could not have occupied the positions of honor and responsibility that have been accorded him; and he began to come into these places of trust within two years after entering the ministry. No doubt, the training in the home of a minister was of great advantage to him to set him forward in his own pastoral work.

Then again, he had a good degree of self-assurance--just enough of it to give him success. Another element of strength in the man was his extreme simplicity. He was so simple in life and language that he could come to children; and if he could preach to children, he could preach to the "children of a larger growth." If he lives until next August, he will be seventy-five years of age.

North-second sketch,

Joseph L. Graves.

Here is a man whose name was carried on our records for fifty-seven years, and then dropped without note or comment. The Congregational Quarterly places his ordination in 1843, the month and the day not given. He was probably ordained at Woodburn, Illinois, for, according to the Home Missionary records, he was commissioned for this place February 20th, of that year, 1843.

There is a short report from Mr. Graves written at Woodburn in November of 1844, which is as follows:

"During the past quarter, God has laid his hand in chastisement upon us, prostrating some by disease, and calling others to their account. Some of our number now lie on the brink of the grave. We hope they may recover, for we don't know how we can spare a single one from our small number. My congregation has been affected by the sickness. Not only are those that are sick detained from the house of God, but those who are well must stay at home to take care of them. God has been peculiarly kind to us as a family. We have enjoyed an almost uninterrupted state of health."

The commission for 1844 included Bunker Hill. In July of 1846, Mr. Graves was commissioned for the Presbyterian church of Catlinville, Illinois.

The Congregational Quarterly seems to indicate that he

next had a pastorate of sixteen years, 1850-1866, at Lerava, Ohio. This seems to have been at the time a self-supporting field. In 1866, Mr. Graves returned to Illinois, and was for six years at Roscoe. Here he was again under the auspices of the A. H. M. S., but none of his reports were published.

He left this field in February of 1872, to accept a call to Maquoketa, Iowa, where he was in service for three years. I have no record of his pastorate at Maquoketa.

The Congregational Quarterly for 1876, reports him without charge at Roscoe, Illinois. The reference, not very clear, seemed to indicate that after that he retired to Miles, Michigan, where he was reported year after year in the Year Book up to 1900, and then dropped, and no reason assigned for so doing. He must have been at this time in the neighborhood of seventy-five years of age.

Forty-third street,

James H. Wilson.

The story of this brother can soon be told. He had no Congregational heritage. He was not reared in a Congregational cradle. He was not brought up on Congregational traditions and doctrines. He came to us from the Methodist. His education was limited, though he went through the course of study prescribed by the Methodist Episcopal church, and was ordained by that body in 1856.

In 1872, he came to us. We sent him down to the old church at Bradford. He was commissioned for that field February fifteenth, of this year, 1872, and was in service there for two years. None of his reports from Bradford were published.

March 1, 1874, he was commissioned for Earlville, and Alnora, December 1st, 1875, he left the field and retired from the ministry, making his home at Mason City.

His name was dropped from the State Minutes in 1879, and from the Year Book in 1882. I do not remember by what process his name was eliminated, but I remember that there was occasion that it should be done.

He was a pleasant man to meet. He was friendly, companionable, intelligent, and well disposed. But his integrity was not deep seated enough, and his righteousness was not thoroughgoing enough to make him a success in the

ministry. The preacher's righteousness must show the
 righteousness of the scribes and Pharisees, or else he
 will fail in his ministry.

Forty-fourth street,

Theron K. Bixby.

The denominational records do not furnish material for a sketch. The Congregational Quarterly reports his ordination over the church at Rockford, Ill., October 30, 1872; drawn by Rev. J. S. Woodworth, of Charles City. The Minutes show that he began preaching at Rockford in April of this year, 1872; that he was ordained in October, and died the following March. His death is barely mentioned in the narrative of the state of religion. The Home Missionary has a semblance of an obituary but not much material for a sketch. The write-up in the Home Missionary is as follows:

"Mr. Bixby died March 15th, after an illness of only one week. He had been in the ministry a single year--'The happiest year of my life' he said often in his last sickness. Formerly a teacher, he gave the three years before his ordination to arduous work for the Sunday School cause--the first year traveling seventeen hundred miles on foot, with his bag of books in his hand; and the next year riding more than three thousand miles in his buggy. The day after his death, a generous 'missionary box' from the Old South Church, Boston, reached his home--a valuable and mournfully timely relief to his bereaved widow and six children, from three to sixteen years of age."

Superintendent Adams writes: "I feel his death deeply. So well was he developing that I counted much on his future

work. I had an appointment with him for next Sabbath to stir up his church to self-support. Now I go to sympathize with a stricken people and a bereaved widow."

A little later, Mr. Adams, in the Home Missionary for September of 1878, writes of the visit to the home of the widow and the fatherless children. He says:

"For one short year--the happiest in his life--her husband had been preaching as a Home Missionary, having before done good Christian service--now as a teacher, and now as a Sunday School worker, with his bundle of books selling hundreds of miles. With his wife, he left six children, the eldest a lad of fifteen, and the five daughters a lovely row tapering down to the little one of three summers. The children had a missionary box. It had been arranged that when the Superintendent of Home Missions should pass that way, the safe should be opened. Little did any of them think that the opening would come just after the father's death. The evening was at a hurried morning call. The lonely breakfast was just over; a few words of sympathy and cheer had been ventured, and a prayer offered. 'Now children', said the mother, 'you may bring your box.' 'You know,' she said to the visitor, 'that you promised them that you would open it with them sometime, and now they want to do it.' With quick feet and bright eyes, they brought the box. Tiny fingers traced the lines where it should be opened, and little heads crowded in to see the pennies that should rattle out. Eighty-two cents they numbered, and ten were added. They said I might credit them to 'the little Bixbys.'"

I am now searching for some one of these little Bixbys to get from him or her a fuller story of the father's life.

From Mrs. Margaret Bixby Demond, of Anaconda, Montana, I learn that Heron Kingsley Bixby, son of Jonathan Bixby of Barre, Massachusetts, was born in Rutland, Vermont, April 12, 1829. He was educated in part at Williams College, and after leaving this institution, he was for a number of years engaged in teaching. December 29, 1856, he was married to Sabrina Dunkin, of Jersey City, New Jersey. Immediately after his marriage, the young couple came out to Green Bay, Wisconsin. Here Mr. Bixby had a position in the public schools. Later he taught at Athens, and Ravenna, Pennsylvania, and at Earlville and Epworth, Iowa.

Of the Epworth school, his daughter writes:

"He settled in a small town called Epworth, near Dubuque; bought about ten acres of land, and there we had our little home. The first year he taught, and really organized, a public school in that town, with two young lady teachers to assist him. The school was held in an old saw mill. The next year, a school house was built, and the school seemed well started, and at that time, my father started out to do some missionary work. My father always seemed so anxious to do Christian work, and he endured much from cold and long drives over the country, organizing Sunday schools and distributing Sunday School literature, and preaching in many places where God's word had never been preached before.

It was a glorious event to us children when he could again return home after a long trip. My mother also suffered much, as she was so lonely and we were all so small and the neighbors were so far from us, and the winters so severe.

From 1866 to 1870, he was employed by the American Sunday School Union, as a traveling evangelist, and Sunday School Missionary. While doing this work, he studied theology and fitted himself for the Congregational ministry.

Of the life at Rockford, the daughter writes:

"I can remember that my father seemed very happy when he took a settled charge in Rockford and moved us as a family all there. Even then he preached three times each Sunday, every other Sunday afternoon in one of two school-houses some six miles from Rockford. In the summer it was a delightful drive, and he usually took one or two of us children with him; and I think we never forgot the nice talks we had with father on the way home. But in the winter weather, he suffered much and many times walked when he thought it was too cold to drive his horse."

"He was more than companionable to us children; he was often a playmate, and he was always gentle and kind. He was one of God's noble men, and the world was better for his having lived in it. His family was large, and his salary small, and I can look back now and understand that he had to sacrifice much."

"I fear that I have told you but little that will help you, but it seems to be a sacred memory, which is hard to put into words."

Forty-fifth sketch,

Loveland M. Rowley.

This brother was born in Victor, Ontario county, New York, September 18th, 1833. His first profession was that of Medicine, but in 1860 he became a preacher in the Methodist Episcopal church, and was ordained by the conference in 1863. For about twenty years, he labored as a Methodist preacher in southeastern Iowa, filling appointments at Ottumwa, Keosauqua, Mt. Pleasant, etc., as well as country churches. He also tasted the bliss of the Presiding Eldership.

But at length he grew weary of the ecclesiastical machinery of which he was a part, and sought the more simple and independent ways of Congregationalism. It was not easy for him to call any man master, and he did not care to be boss himself. I suspect that Superintendent Pickett and Elijah P. Smith gave him aid and comfort in his flight from ecclesiastical bondage.

He began as a Congregational minister, March 1, 1872, at Hickory Grove and Rome, residing at Mt. Pleasant. In March of 1873, he was commissioned for Wayne and Crawfordsville, and later took on Salem, Hillsboro, and Trenton. In this field, he labored for twelve years, all the while under the commission of the Home Missionary Society, but not one of his reports was published.

For another dozen years, 1884-1896, he was pastor at Danville, and then retired to Mt. Pleasant, to spend there

the remainder of his days.

He had only a short notice that the time of his departure was at hand. In October of 1899, he went to Knoxville to officiate at the marriage of a granddaughter. This he did, and was in the best of spirits, and one of the happiest of the company. But the next morning, the 13th inst., while he was dressing, he was stricken down, and in a moment, he had passed away. He had often prayed that he might so die, and his request was granted. His age at the time of his death was seventy-seven years and twenty-five days.

Mr. Rowley was twice married. His first wife was a Miss Rebecca Tullis, of Concord, Indiana, to whom he was married December 29, 1848. She died at Mt. Pleasant, November 18, 1873. December 16th, 1874, he was married to Miss Eliza Barker, of Mt. Pleasant.

Physically, intellectually, and spiritually, Mr. Rowley was a sturdy man. He was the last person that any one would attempt to purchase with a bribe. He was placid and gentle, but he was very firm. Strong men were attached to him. The Hon. George G. Wright, United States Senator and Judge of the Supreme Court of Iowa, selected Mr. Rowley to conduct his funeral service. Such men as this were drawn to Mr. Rowley. For forty-nine years, he was an honored and faithful minister of the gospel in Iowa.

Forty- sixth sketch,

J. Compton Smith.

The records of this brother are very incomplete.

It is known that he was an Englishman of a very pronounced type, but when and where he was born, and what his education was, the records at hand do not show.

He was ordained in 1862. Probably his only Congregational pastorate in this country was at Fairfield, Iowa. The church records show that he was called to Fairfield by vote of the church, May 20, 1872. After supplying the church for a season, he accepted the call, the date of his acceptance being the 7th of July, 1872. He united with the church January 2, 1874.

This pastorate covered a period of about five years. His resignation was accepted May 21, 1877, and his church letter of dismissal was voted December 12th, of this year.

He is reported to the Fairfield people as being a brilliant and attractive preacher. He drew many of the outsiders into the congregation, and was, for a time, the popular preacher of the city. Some of his ways and habits, however, were not pleasing to the more staid and spiritual members of the church. In his day, in England, a little liquor now and then was not in bad form, even in religious circles. Of course tippling would not be tolerated in the Fairfield church. There was some disturbance when he left under some pressure, and there was talk among his admirers

of establishing an independent church for him, but it was not done.

After leaving Fairfield, he left the Congregational ministry, and united with the Episcopalians. Probably he belonged to the Church of England in the mother country. It is reported that he drifted away to the North Pacific Coast, and died some years ago in Oregon or Washington.

Forty-seventh sketch,

William D. Glover.

This sketch is little more than the recording of a name. Mr. Glover was commissioned for Dyersville, Iowa, July 1, 1872. The comment of the Home Missionary respecting the first year under this commission was as follows:

"Encouraged; Sabbath School in a flourishing condition."

Of the second year, the Home Missionary says:

"Prosperous; the church edifice painted;" but at the close of three months of the second year, it was written: "Unfruitful; the missionary left."

After 1874, the name of Brother Glover disappeared from the Minutes, and from the Congregational Quarterly after 1875.

Brother Francis Fawkes informs me that Mr. Glover was pastor for a short time at Durango; and that while there he unlawfully married a most estimable Christian lady; and that he died a tragic death, probably killed by a young man who was his ward, on his farm a few miles from Dyersville. The bodies of the two men were found in the shack in which they lived.

Forty-eighth sketch ,

Thomas Douglass.

Here is another brother whose name appeared in our records for many years, and then suddenly and without explanation disappeared. A Douglass ought always to be a Scotchman, but, I , if not mistaken, think this brother was an Englishman. He first appears in our denominational records at Viroqua, Wisconsin, where he is ordained December 16, 1868, closing his labors there May 27, 1869. January 1, 1870, he was commissioned for Fontanelle, Nebraska, with preaching stations at Yaste, Cook, and Young. This commission was renewed February 1, 1871.

July 1, 1872, he came to Iowa, under a commission for Fort Dodge and vicinity. This commission was renewed in 1873, but he left the field at the end of the first quarter of this year, which would be October 1st.

In 1874, and 1875, he was located at Cambridge, Illinois. In 1876-77, and a part of 1878, he was back in Iowa, at Durant; and then, October 1, 1878, he was commissioned for Parkville, New York. October 1, 1879, he was commissioned for Parkville and Coney Island, but at the end of the second quarter, the Home Missionary record was: "Has left the state."

In 1880, he took charge of the church at Harwinton, Connecticut, and was there until September of 1882. The Year Book for 1885 reports him at Manchester, England. The next year, he is located at Maryport, England, and in 1887,

the Year Book lists him at Brooklyn, Connecticut, without charge.

In 1887, he was called to Sayville, New York, and was in service here for about two years. In 1889, he retired, taking up his residence in New York City. Here he was reported in the Year Book until 1896, at which time his residence was changed to Brooklyn. Here he was reported in the Year Book up to 1905, and then dropped without reason assigned for so doing. It will be seen that Mr. Douglass' pastorates were all short. His whole term of service was about thirty years, with gaps between. No doubt, I met this brother, but I have no distinct remembrance of him. I am confident, however, that he did good service in his pastorates at Fort Dodge and Durant.

Forty-ninth sketch,

James E. Morse.

James E. Morse, son of James and Elvira (Hurst) Morse, was born in Southbridge, Massachusetts, April 4, 1824. His ancestors came from England in the seventeenth century. His education was limited. He came to Iowa in 1857, and opened up a farm at Genoa Bluffs, which was his home for more than thirty years. Being active in Christian work as a member of the Genoa Bluffs church, he was encouraged by his brethren to enter the ministry. He began first as a lay preacher, holding meetings in schoolhouses, and supplying vacant churches as there was demand for his services.

In due time, December 8, 1871, he was ordained at Genoa Bluffs, the pastor of the church, H. S. Clark, preaching the sermon. In August of 1872, he became the regular pastor of the church at Webster, and continued in this service until 1881. After this he had no regular charge, but still held meetings here and there as in former years. For two or three years, his residence was in Marengo, and then, in 1900, he moved out to Nebraska, locating at Ogallala, where he died February 17, 1892, aged sixty-seven years, nine months and thirteen days.

Mr. Morse did not accept aid from the Home Missionary Society. He went to the warfare at his own charges. He was a self-supporting home missionary, and he was a generous

contributor to missionary causes. He is a former preacher, perhaps more farmer than preacher. He was an excellent man, and did good service on the farm and in the pulpit.

Fiftieth sketch,

John B. Fiske.

John B. Fiske, son of Horace and Mary (Adams) Fiske, was born at Waterford, New York, October 18, 1828. He graduated from Union College, Schenectady, New York, in 1848, and studied theology in a theological school in Kalamazoo, and in the Princeton Seminary. He was ordained Nov. 15, 1855. From this date up to 1860, he was pastor at Dexter, Michigan, and in residence without charge at Dexter from 1861 to 1864. At this time, he took charge of the work at Grand Haven, Michigan, and was there until 1870; and at Manistee, from 1870 to 1872. From Grand Haven, he reported, April 1865, as follows:

"The last quarter has been to me a time of perplexity and anxiety, owing to the protracted sickness of one of my children, but not a time of sorrow. I am glad, even with household troubles, that I am here trying to persuade my fellow men to disengage their affections and aspirations from sensuous objects, to fasten them to nobler realities; and glad that so many listen to my voice, I hope, not wholly in vain, not wholly as they listen to a song or a story. If a man cannot be grateful to his Father on high for giving him a tongue, a brain, a heart, a home, a church, and a community, with all of which to labor for human good, he ought to be ashamed.

"For the past three months, I have been the only regular

American clergymen in this place. On each Sabbath evening, the house is full of young and old, of Americans, foreigners, and now and then negroes, with Scotch, etc., for this is a lake port, and also the terminus of the Detroit and Milwaukee road, which is owned and worked mostly by foreigners. Hence, we have much diversity of nationality, though a sameness of evil and a unity of salvation. It gratifies me to see two blind men grope their unsteady way down the aisle each Sabbath, and turn their sightless eyeballs toward the sound of the preacher's voice. How sad! They miss the beauties of the four-faced revolving picture—the flowers of May, the red leaves of October, the merry faces of childhood, the solemn twinkling of wintry stars, but I pray God their inner eyes may get sweet glimpses of Christian truth, and their loss be made up to them by visions of immortal scenery. 'I am come a light into the world', says Jesus, 'that those who see not may see.'

"Our Sunday School is indeed an interesting one. I believe this is mainly owing to an interesting, that is, interesting and devoted superintendent. Mr. [Name] [Name], he landed here at noon. He had been to Chicago on business; the propeller had been detained by rough winds, he had been deprived by illness of his night's rest; but when Sabbath School was called, he was there unshaven and in his week day clothes, for he had not time for his toilet; but his heart was warm and his face as bright as ever. Such superintendence will have flourishing schools; and of course ours is well attended and well managed."

and flowerless toil, amid the old still towns and cities of the obsolete East. I often sigh from my Western tower over their material troubles--troubles which our lot is so much more blessed than theirs. The Home Missionary enterprise has, indeed, been a fountain of some pain and grief, but of much happiness; for is it not a part of the Christian religion?"

In December of 1865, Brother Fiske is obliged to report a pestilence in Great Haven. He says:

"This place has been visited with that terrible and loathsome scourge, the smallpox; and for more than two months our schools and churches have been closed. Business has also been but nominal. Social intercourse has been in a great measure suspended. Gloom and anxiety have fallen upon our citizens. The disease was probably introduced by Holland emigrants, and has been mainly confined to Hollanders (who form quite a proportion of our population), yet Americans have also been its victims. There have been about ninety cases; yet only five or six have proved fatal. It has nearly subsided. We shall probably resume our religious and social meetings next week. I am sure we will prize and enjoy them more than ever before. This total deprivation of all public worship has taught me how rapid is degeneration in a community deprived of preaching, Sabbath school, and prayer meeting. The shadows of barbarism hover over it. Talk as men may and ought of the evils of formalism, without forms it is impossible to preserve, much less promote true reli-

gion. Yet this long blank in the church services of Grand Haven has its bright side. It has revealed that love of gospel ordinances which exists among worldly men, even when they may be unconscious of it. Numbers of young men whom I supposed indifferent to religion, have said to me, during this gloom, "How glad we shall be to have church again; we are so lonesome on Sundays we hardly know how to get through them." And so they have gotten up skating excursions on lake and river, their excuse being, "We must do something," and 'we wouldn't have done this had there been preaching.' I am impatient to get back to my pulpit again, lest this Sunday Association may become so pleasant to them that they will prefer it to the house of worship."

In his next report, Mr. Fiske, writing in July of 1866, says:

"About a month ago I was called to perform the saddest duty that has ever fallen to my ministerial lot. I attended four funerals in one house in less than two weeks. Four little ones, out of a family of six, were carried away by scarlet fever and diphtheria. When I stood for the fourth time in that little desolate house, where I had prayed successively over the remains of one and another, and still another, their parents' only treasures, the only ones that shed light around this lowly home of poverty, I thought how much like mockery must seem any attempt at consolation from human lips. When last the fourth, the smallest babe-link of that mysterious chain which binds parental love to heaven was passing into the unseen, I was nearly speechless, for I was awed by this

excess of trouble. I reeled and staggered because of mystery, wonder, and grief. 'We mean to try and bear it like Christians' ---said the father to me the day of the last funeral---'but it is hard, very hard.' He told me that Anna, the eldest child, the day before she died kept singing the little hymn she had learned in our Sunday School, 'I have a Father in the promised land,' and if any doubter of the good of our schools could have seen the glow of satisfaction on his square German face, when he told me this, he could have doubted no longer.

"'O holy is the sway

Of that mysterious sense which bids us bend
Toward the young souls new clothed in helpless clay,
Fragile beginnings of a mighty end.'"

His last report from this field, published October 1888, is as follows:

"I am discouraged from the fact that I am about to lose my right hand man, my deacon and Sabbath School Superintendent, one who, in both of those relations, has been more to me than half a dozen other men. He has decided to move away to another village, taking with him his brother, our Sabbath School librarian and treasurer, and two teachers connected with the family."

"This will indeed cripple me as a pastor, for I know not where to find a substitute for so earnest and devoted a Christian. And I feel like moving away myself, in search of a larger church and society, and a community more moral and

religious than this, but I know this is a wrong, though natural emotion, and one not calculated to further missionary work, or bless my own religious nature. God should be my strength, not man; and I have no doubt that, in some way unknown to me, he will raise me up another helper to share my church burdens and perplexities. In a feeble church, to lose a devoted officer is to a minister almost as the loss of a devoted wife to her husband. They alone can appreciate it who have known it by experience."

"I have attended three funerals this week. One man fell down dead on the lake shore. Another died from seven stabs received in a drunken brawl at a saloon. Another, one of our most prominent citizens was crushed to death between the wharf and a tug upon which he was stepping when he missed his foothold and met a terrible death. Sad funerals, all of them. The mother of the young man who was stabbed was in liquor when he died, and in liquor when he was buried. And yet he was the last of eleven children, all of whom she had placed beneath the church yard turf. I saw a saloonkeeper laying out this young man in his grave clothes; and while I was glad to see him show a friendly disposition, I could not but think such duties lawfully belonged to such as he."

In September of 1872, Mr. Fiske began a notable pastorate of sixteen years at Anamosa, Iowa. Some of the incidents of the pastorate and some of the characteristics of the pastor come to view in his farewell sermon which he delivered to a great union congregation, September 2, 1888. He took for his text a part of Paul's farewell to the elders of the church

at Ephesus, "And now brethren, I commend you to God and to the word of His grace, who is able to build you up and give you an inheritance among all them who are sanctified." After commenting at some length on the text, and showing its application to the occasion, he said:

"I have worked for the prosperity of this church, yet not with a sectarian end and disposition, as this union of congregations now testifies. Would you have honored me with this token of esteem, all converging to one place of worship to bid me farewell, had I lived in Anamosa simply to build up a Congregational church? No, you ministers and fellow citizens know I have sought the good of other churches and the good of this whole community, that I have ever loved and praised this city, and lived on good terms with my clerical brethren, and prayed and labored in union meetings year after year without any jarring, without any proselyting, with malice toward none, with charity for all. I have gained my reward, your sincere affection, your unfeigned regret that our friendly intercourse as Christian brethren and as fellow citizens must soon end.

Reviewing some of the incidents, and pointing out some of the figures representing his work, he said:

"During my sixteen years of clerical labor among you, I have seen many changes in this city. The Sunday congregation is almost entirely different from the one that greeted me at first. These young men and women before me were then children, filling infant classes in the Sunday School, and primary

departments of our graded school. The young men who come then greeting me on Sundays are nearly all in other cities, or in the spirit land. You would be surprised to hear how many citizens I have followed to the cemetery. Their number runs up into hundreds, although I have kept no special record of it. When I visit our cemetery, it seems as though more than half of the graves have received my final handful of earth and felt the tread of my clerical foot. Just so, when I walk our streets, or ride into the country, I see many, many homes sacred to me by funeral associations. The same is true of wedlock associations. In one family alone, I have officiated six marriages and two funerals. In this and adjacent townships I have married one hundred and twenty-three couples, and married them tightly, and with strength, for scarce one of them, to my knowledge, have broken apart, save by the pressure of death. I am better satisfied with my wedding than my funeral record, for I fear my marked popularity in the latter case has been partly owing to my easy disposition that hated to be hard on my fellow sinners, and was inclined to open the gates of mercy to all kinds of dead beasts and religious tramps, and people have taken advantage of my good nature. I hope the Lord will forgive them.

"I am glad however that men's future condition lies outside of human knowledge or judgment, and that neither ministrerial lenity nor severity at funerals, can modify truth or change fact. If I have been lenient, I hope I can utter with acceptance this prayer,--

"That mercy I do stand in
That mercy show to me."

"One reason of my numerous friendships is the unusual number of marriages and burials I have witnessed. They have endeared me to hundreds."

"During my pastorate, I have received to the membership of this church, two hundred and seven persons. Of this number, one hundred and thirty were received upon profession of their faith, and by baptism, being mostly converts during the two great revivals which the churches of this city enjoyed in union under the labors and leadership of Rev. Mr. Graves, and that godly, lovable evangelist, so dear to our memory, Mr. Bell. Those seasons of divine awakening I recall with inexpressible satisfaction. They not only added strength, both numerical and spiritual, to our various churches; they also gave strength and power to the clergymen engaged in them. I am deeply grateful to God for the marked effect, the abiding effects they wrought upon my own spiritual nature."

"For benevolent objects, our contributions have steadily increased during my ministry. From \$75 to \$80 a year, when I began my labor, they at once rose to about \$500 yearly, and so have continued until recently, when by migration and debt, our pecuniary resources were greatly reduced. Much of this increase has been owing to the organization of our ladies into adult and juvenile missionary societies. Our Sunday School, which for a few years simply supported itself, has for many years contributed to six Christian objects about forty dollars annually, beside

furnishing all its own supplies, and paying its own incidental expenses."

Speaking of the unity of the church, and how it had been preserved, he said:

"I now wish to express my thanks to our church and society for sixteen years of permanent unity. How trifling has been our dissension during that long period, how little ill feeling, how little strife. A constant sense of harmony has well verified the Psalmist's words, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity'.

"Very few Western churches can point to such a record of peace. It is an honor to you. It has not been the peace of sluggish inaction, like the stagnation of a mill pond. No, this unity or amity has consisted with considerable mental and spiritual vigor, and with wide variety of opinion, taste, and religious belief. Several of us contain kegs of powder that might have blown up the organization most any day, had I chosen to throw in a political or musical coal of fire."

The closing words of the sermon were:

"I depart satisfied, at peace with everybody, only sad because I cannot take with me this city, its woods, rivers, and well built blocks, and solid pavements, and all its citizenship bound to my heart by strong chains. Now as preacher and people, we must part; as fellow citizens

and citizens, we must say to one another, goodbye. Remember me with generous kindness such as you have shown me this day. If you deem me a Christian seek to be as I am, all save my defects; forget my mistakes, overlook my blemishes, remember my words of sacred truth. I am done. Goodby, one and all."

"The world is all before me where to choose,
And Providence my guide."

"I cast myself, my wife, my future home upon His care. Follow us with your best wishes."

From Anamosa in October of 1868, Mr. Fiske went to Bonne Terre, Missouri, and was there in service for fourteen years. In the year 1902, at the age of seventy-four, he retired from actual service, but still continued to reside at Bonne Terre up to the day of his death.

Mr. Fiske was twice married. Shortly after his ordination in 1856, he was joined in marriage to Mary Gregory, of Northville, Michigan. In the year 1863, during his pastorate at Bonne Terre, he was married to Susan Cleancy.

The characteristics of the man are quite apparent from his reports, and the sermon quoted. Physically he was a small man. I think his usual weight could not have exceeded one hundred and forty pounds. His dark, whiskers and mustache were coal black. His eyes were dark, and they were very bright. His whole physical organization was delicate in the extreme. His manners were refined; his tastes aesthetic; his language choice; his illustrations well selected; his

diction graceful and an abundant flow. He was a comfortable neighbor, a sympathizing pastor, altogether and in all ways almost a model Congregational minister. His love for the beautiful in nature and in art was very pronounced. I have heard him say that he simply could not live in an ugly town; that he must have a parish where there were woods and water and attractive scenery.

He came to the end of his earthly pilgrimage at Bonne Terre, March 15, 1907, aged seventy-eight years, four months, and twenty days.

A delightful, good, and useful man was this brother, John B. Wiske.

Fifty-first sketch,

Asa B. Elliott.

This brother was ordained in 1856. He does not appear in our Congregational records until 1870. This seems to indicate that he started in with some other denomination.

His beginning with us was at Cincinnati, Iowa, under commission of the A. M. M. S., dated October 29th, of this year, 1872. He took on Mt. Hope in 1875; dropped Cincinnati in 1877; added Belknap and Georgetown to Mt. Hope in 1878; continued at Mt. Hope until about the time of his death.

In the Minutes of 1882, I find the following:

"Asa Elliott, residing for six or seven years past at or near Bloomfield, and passing away at the age of fifty-four, leaving a wife and four children, was born in Washington county, Pennsylvania. Gifted in prayer and faithful in labor for Christ, his memory will be cherished. Among his labors to be remembered were those in connection with the founding of the Railroad Church, in Eldon."

Brother Elliott's residence during all the years that I knew his was at Mt. Hope. He was a farmer preacher. A part of the time, he was in charge of a church, but was much of the time simply a layman, but all the while a good, honest, self-sacrificing, faithful, and useful brother.

133

Fifty-second sketch,

Otis D. Crawford.

Otis D. Crawford, son of James and Mary (Hollows) Crawford, was born in Dubuque, Iowa, February 5, 1848. His father, of Scotch ancestry, was a native of Putney, Vermont; his mother, of English parentage, was born in Walpole, New Hampshire.

It will be noticed that Iowa was still a territory when this boy Otis came to dwell in the land. Dubuque was then a mere hamlet. John C. Holbrook that year began his notable career as a preacher at Dubuque.

When a lad of about a dozen years, Mr. Crawford began to clerk in a store at Maquoketa, and continued in this service until the breaking out of the war. In 1860, he made a profession of religion, and united with the Maquoketa church under the ministry of Phineas Blakeman, who was pastor from 1859 to 1861. On the breaking out of the war, the young man enlisted in Company A of the 9th Iowa Infantry, and served in the army for three years. In the first assault on Vicksburg, May 22, 1863, he was crippled for life in his shoulders while performing his duty as color bearer he was attempting to rescue the fallen flag. He spent the last sixteen months of his army service in various hospitals.

Returning from the army after the war, Mr. Crawford taught school for one year at Bowen's Prairie. He then went West to study, and graduated from the Appleton Academy, Wis-

Ipswich, New Hampshire, in June of 1867. After this, he spent one year in Iowa College, and then entered the Chicago Theological Seminary, from which he graduated in 1872. He also spent three months in Oberlin Seminary for the special purpose of getting in touch with Pres. Finney. Four years later he spent three months in Andover, listening to the lectures of Professors Park and Phelps.

Mr. Crawford's first pastorate was at Hampton, Iowa, beginning October 1, 1872. Here he was ordained November 4th of this year, and continued in service until September of 1874. In September of this year, he was married to Miss Clara M. Wood, of Waterloo, Iowa. She was a native of Massachusetts. For their wedding trip, they went East, taking in the meeting of the National Council to which Mr. Crawford was a delegate from the Northwestern Association. The Council that year was held at New Haven, Connecticut.

A parish opened to him in New England, at Bradford, Massachusetts. He was here in 1875-76. A great revival was one of the events of this pastorate. In 1877-79, he had a pastorate at West Bloomfield, New York. A notable event of this year was the birth of their only child, a daughter. From 1879 to 1883, he was in the work of the A. M. A., first at Emerson Institute, then at the Mobile Institute, and then at Straight University in New Orleans.

In 1844-45, he was pastor at Ridgeway, Pennsylvania; from 1886 to 1888, he was located at Watrous, Long Island; in 1888 and 1889, at Greenport. In 1889-90, he was Home

Missionary evangelist in Southern California. In 1891, he had charge of the Home Missionary church at Monrovia in that state. In 1892-93, he held meetings as an independent evangelist in California, and then came back to the Middlewest. In 1893-94, he was pastor at Columbus, Nebraska. Then, for four years, he held charges in the Methodist Episcopal denomination. After that, in 1898-1900, he was again an independent evangelist, being affiliated, however, with the Moody Institute of Chicago. He held meetings in Illinois, Iowa and Nebraska.

In 1900-01, he was pastor at Nevinville and Good Hope; then served a year at Orient and Ben Point. In 1902-03, he was at Folk City, and then, 1903-04, at Hartwick. He next went to Minnesota, and served two years, 1904-06, at Grenada. After this, he spent two years, 1906-08, at Fairmont, Indiana. One year at Alamo, Michigan; one at Horse; and then in 1911 retired to Grand Rapids, where he now resides.

The foregoing items were furnished me by Brother Crawford himself, so that they may be regarded as correct. Commenting on his own career, which he calls "somewhat peculiar" Mr. Crawford says:

"On all my charges but two, the revival showers have brought refreshing. My personality and gospel work are of the type which compels attention to the truth, up to the issue of repentance or rejection. I have also been notable for my non-sectarian spirit, which was everywhere promoted interdenominational fellowship; but I have also advocated

Congregationalism and Congregational literature for Congregational churches; and missions; and that holiness of heart and righteousness of life, without which no man shall see the Lord."

In all his perigrinations, Brother Crawford has kept a smiling face and a cheerful spirit, and he has diligently performed that which his hand found to do.

Fifty-third sketch,

Johathan Wadhams.

Jonathan Wadhams, son of Edwin and Lucia (Callender) Wadhams, was born in Clarkston, New York, December 4, 1846. He graduated from Williams College in 1867, and from Andover Seminary in 1871. In August of 1871, he was married to Lucy M. Smedley, of Albany, New York. His first pastoral work was at Oswego, Illinois, where he was ordained December 20, 1871.

November 15, 1872, he began a two years' pastorate at Belle Plaine, Iowa, and November 11, 1874, a four years' pastorate at Charles City. In this pastorate, as I happened to know, being a near neighbor, he had a good deal of sickness, and the work of the parish was really too heavy for him.

In 1878, he went back East, and was settled at Ashfield, Massachusetts, November 6th, of that year. He was dismissed from this pastorate, October 26, 1888, after a service of eleven years, and accepted a call to Talcottville, Connecticut. In this field he remained only two years, and then returned to the place of his birth, to give four years of service to the Presbyterian church located in the town. In 1894, he retired from active service, making his home at Brockport, New York. He died of consumption, March 17, 1904, aged fifty-seven years, three months, and thirteen days.

Of course I saw a good deal of Brother Wadhams in his four years at Charles City. He was a man of fine spirit,

fair intellectual strength and vigor, with a firm grasp upon the great verities of the gospel. He was an earnest preacher of the word, commanding the confidence and respect of those who knew him. But there was not much sunshine in his face. There was no wrinkle in his eye, and no merriment in his voice. He could not advertise religion as an overflowing joy, although he could testify to its comforting and consoling virtue. He suffered all through his ministry the handicap of ill health. A good brother, he was; and did what he could.

Fifty-fourth sketch,

Abraham F. Allen.

The records respecting this man are few and indefinite. There is no record of his birth, schooling, or ordination in our denominational statistics. The Congregational Quarterly places him first in Daiting Hollow, Long Island, New York, beginning there March 1, 1867. The Home Missionary numbers him among its missionaries, and commissions him for Daiting Hollow in 1870, 1871, and 1872, with outstations at Centerville and Hulse's Turnout. He left this field September 15, 1872, and in November, began at Big Rock, Iowa.

His service here were terminated within a few months, for the records show that another man was pastor at Big Rock in August of 1873. What became of Brother Allen, the records do not show. His name does not appear in the Home Missionary, or Quarterly, or Year Book after his service at Big Rock.

fifty-fifth street,

George H. White.

George Hills White, son of Samuel and Sarah (Hills) White, was born in Harrisburg, Pennsylvania, December 21, 1830. In his preparatory course. He studied at the Marion County Seminary, Indianapolis, Indiana, and graduated from the Tabash College at Cranfordville, in 1855. He graduated, also, from the Union Theological Seminary in 1856, and was ordained into the Presbyterian communion at Indianapolis, November 2d, of this year, 1856. September 8th, of this same year, he was married to Joanna Fisher, of Chester, Vermont. She died at Grinnell, Iowa.

In 1857, under the auspices of the A. S. M. S., Mr. White entered upon the missionary work at Marash, Turkey, and continued in this service for six years, at which time, in 1863, on account of failing health, he was obliged to retire from the field. From 1863 to 1872, he supplied churches in Vermont, having engagements in order at Westfield, Brookfield and Sharon.

In November of 1872, he came to Iowa, beginning at that time a fourteen years' pastorate at Chester Center. He found a church of seventy-seven members, and left a membership of one hundred and thirty. Being in a rural community, there was not much opportunity for numerical growth. But he made his parish a veritable 'Bethel.' At times in his ministry, there was scarcely an adult person in the whole community who was not a professing Christian, and a member

and a member of the church. Rev. J. J. Mitchell, a pastor of the Chester church later, writing of Brother White's ministry said:

"It was a pastorate of world wide faith and untiring zeal. This pastorate was an epoch in the history of the church. Through fourteen years, he labored to glorify God in the ministry of the church. Those who entered into his labors, and have been enabled to do better than otherwise they would. He came into very close contact with his people in sympathy and love. He preached the gospel of salvation for men and women with power. He presented systematically the various phases of missionary work for the purpose of cultivating in his people an interest in world wide missions. He gave much of his thought and heart and time to the children and youth of his congregation, instructing them in missions and in all the doctrines and activities of the Christian life."

Meanwhile, and all the while, he was suffering from physical disabilities. His nervous system was more or less deranged during the entire pastorate. At length, in 1866, he retired from active labor, and made his home at Grinnell. For a time, now and then, he supplied here and there as opportunity offered, and continued to attend and take part in the meetings of the local and state associations. For a longer time, almost to the end, he was able to attend the services of the church, and to take some part in the prayer meetings. Then reason failed; he walked the streets with faltering feet; yet he attempted still to converse

with neighbors, but he did not visit a stranger's house, and finally reached the end of his journey, October 29, 1910, aged seventy-nine years and ten months.

It is not difficult to draw a portrait of this good brother. His physical, mental, and spiritual features were pronounced. He was tall, slim, sinewy, with a weary face, covered mostly, however, with dark whiskers; eyes that were lustreless and yet at times full of fire; he stood erect; he walked with a furious pace, and with a firm step; he spoke with great earnestness, with force and fervor, and yet in great simplicity. He was the very personification of humility. He counted himself the least of all the disciples. He rated all his brethren beyond their deserts. He was utterly honest and sincere. His benevolence knew no bounds. He was a Christian all through and through. The moral fibre of the man was very strong and his spiritual texture was very fine. One of the crowning pleasures of his life was that of sending his son George as a foreign missionary back to the land of his own labors, and of his son's nativity.

146

Fifty-sixth sketch,

William C. Detschel.

Here is another man who apparently served us for a little season, and then passed on. He was ordained in 1855, but his name does not appear in our records until November 1, 1872, at which time he was commissioned for Stuart and Grand River, Iowa, but he left the field at the end of seven months. His name then disappeared for a time but again comes to light in 1875; the Home Missionary that year recorded a commission to him for Wythe, Illinois, dated April 1st. The commission was renewed in 1876 and 1877, and the church under his administration was brought to self-support.

In January of 1878, he took charge of the work at Viola and Cable as an outstation. In October of this year, he changed his headquarters to Tabor. In July of 1879, he was commissioned for Chenoa. The Year Book for 1881, located him without charge at New Windsor. In 1882, he is listed still without charge, at Lanark, Illinois--and this is the last of him.

Fifty-seventh sketch,

Hiram DeForest Wiard.

The Year Book, for 1913, has a little fragment of a sketch of Brother Wiard, but gives no information respecting his parentage, birth, or education. I must confess that I am a good deal vexed when I read the summary of this man's life put into less than four lines in our denominational record.

Fortunately, I am able to get into communication with Mrs. Wiard, and obtain from her quite full information respecting her husband. Fortunately, also, the Home Missionary furnishes a number of communications from Mr. Wiard, so that we are able here to present a sketch somewhat worthy of the man, and of his really distinguished services for our denomination, and for the cause of religion in the world. At any rate, it is much better than the shabby three and one-half lines in the Year Book.

Hiram DeForest Wiard was born in Painesville, Ohio, April 28, 1846. He was the youngest son of Hiram Wiard and Lucy (Lockwood) Wiard.

In 1855, the family removed to Vermontville, Michigan, and began life anew on a wild tract of heavily wooded land, where the family remained until all were grown, and here was laid the foundation of the earnest manhood of the subject of this sketch.

The Civil War claimed the two eldest sons, and crippled

the family resources to such an extent that the liberal education the parents desired to give their unusually intellectual boy was impossible. He received academic education at Albion, Michigan, and at Clivet.

He was married in 1866 to Lucelia V. Bullock, daughter of Dudley Fish Bullock and Durency (Howell) Bullock, of Vermontville, Michigan.

In 1872, Mr. Wiard and his young wife were homesteaders out in O'Brien county, Iowa, about as poor as a young couple could be. He had but little schooling, and no training for the ministry, but he was a Christian man, and he wanted to have the institutions of the gospel planted in the new community. June 1st of this year, he accepted the invitation of his fellow homesteaders to be their minister. Many times I have heard him say: "It was mighty poor pay, but it was mighty poor preach." But Mr. Wiard was a pretty good talker, and no doubt his hearers were profited by his preaching; and they found in him a sympathetic and helpful pastor.

Writing of their experiences in O'Brien county, Mrs. Wiard says:

"The district was settled by homesteaders, and all endured hardships of a vigorous climate, rougher visitations, and scarcity of fuel. No house or rooms could be obtained in the Sheldon village, so Mr. Wiard and his young wife lived in an unplastered house, in the country three miles from town. His Sabbath services called for a walk of twelve miles--one service in town and an afternoon service in a country district a few miles away. He was

young and vigorous and deeply in earnest, so he went joyfully, 'rejoicing as a strong man to run a race.'

"During his incumbency of the pulpit in Sheldon, he supported himself by teaching, in addition to the grant from the Home Missionary Society."

A church of six members was organized August 18th, of this year, 1873. Mr. Wiard's first commission was dated August 18th, and the grant was \$200 for six months. August 15th, 1873, he had a grant of \$300 for twelve months, and he was to supply Sheldon, Stuart's and Berry's. A side note in this commission says: "Adversity; not discouraged."

But Mr. Wiard soon learned that he was not prepared for the ministry. The church manual issued in 1900 says:

"Rev. H. D. Wiard was pastor of the church till the close of 1873," but the State Minutes show that Mr. Palmer became pastor of the Sheldon church in October of 1873; and the Home Missionary reports that he worked under his commission of August 1873 only four and a half months. When records disagree, as they seem to do nearly all the time, it is safe to take those of the Home Missionary. No doubt Mr. Wiard closed his pastorate with the Sheldon church, January 1, 1874, but probably he remained on the farm and continued to be helpful to the church until the fall of this year.

There are two dates of ordination for Mr. Wiard given in our statistics. The Year Book for 1900, in its feeble attempt at an obituary, solemnly and positively declares that he was ordained November 11, 1878; while the Congregational Quarterly for 1874 gives circumstantial evidence

that he was ordained at Shelton, Iowa, November 11, 1871; "Sermon by Rev. John A. Morley, of Sioux City; and concluding prayer by Rev. John A. Dutton, of Spirit Lake."

In the fall of 1874, Mr. Tiard began the 'theological course' of two years in the Chicago Theological Seminary, graduating in the spring of 1876. In the last year of his seminary course, he supplied the church at Oswego, and continued there for a time after graduation. In 1878, he accepted a call to the Earlville church. In 1879, he was located at Pau Pau, Indiana. In 1883, he was appointed Home Missionary evangelist for Illinois. Of this service, Mrs. Tiard writes:

"He performed this duty for three years, and those were the happiest years of his happy life. God was with him, and he walked in His spirit, and counsel, and many souls came into the Kingdom through his peculiar adaptability to this line of service."

"In 1886, he was appointed Home Missionary Superintendent for the territory of South Dakota, where he spent and was spent in the pastor's office."

In his Annual Report for 1887, Mr. Tiard says:

"Our churches have looked hard times, misfortunes, and calamities in the face, and moved steadily forward. Our German missionaries are doing grand work. Gracious revivals have been enjoyed by a number of churches. I have but little trouble in getting men for my field; but I could use twenty good men this spring. Several hundred miles of road are to be built this summer. The heavy snows of the past winter promise a successful harvest."

In his annual report for 1886, Mr. Viard reports:

"The review of the year shows some progress, but not as we had hoped for and anticipated. The year has been a boom in South Dakota. Only eighty-four thousand people came in last year, and those arriving with the order 'No more new work' did not help us as in past years. We pushed our work as far as it could be pushed among the people who were in need of assistance for temporal support. I am convinced that the people of this new country will do as much for the gospel as any people I ever saw. But getting support where there is no money is as difficult to accomplish as the discovery of perpetual motion. Our gains in new churches were made by asking our missionaries to spread out. The most of them have been quite ready to do so. I cannot speak too highly of the most of our missionaries. They are the best of men to be found here."

"The Sioux reservation is open to settlers. Already the C. M. and St. P. R. R. has let the contract for building one hundred and eighty miles of road west from Chamberlain. The Chicago & Northwestern will build west from Pierre. This means from thirty to forty towns to be started which we must look out for. There are now at least one hundred communities in which we could profitably work."

In December of 1886, Mr. Viard reports again as follows:

"I think there have never been so many of the Dakota churches roused to intensest activity as now; and there is certainly a great deal of spiritual growth in

124
Dakota. I have been nearly all the time at Pierre, Minn., in special meetings.

"In our board meeting, March 5th and 6th, we canvassed our work carefully and thoroughly, and the estimate of needs was placed as low as we felt we could put it, and this would let us do but little new work. The Sioux Reservation Bill has passed the Senate and House, and now we of Dakota have got to take care of the people who will come, and from the present outlook the number is great. How can we do it? Is the order, 'no new work' still to hold? We of Dakota pray not. The outlook for our work this year is all of faith. The people are so poor that they have got to make pledges to support the gospel rest on a crop to be raised, but they take hold nobly. Our self-supporting churches are doing finely. Yankton, Huron, and Watertown are all manned by strong, gospel men, and men who are of great service to surrounding churches."

In July of 1889, Mr. Wiard reports:

"Dakota has not advanced during the year as was confidently expected it would. Railroads and other business enterprises have been handicapped by the special providences of a Democratic Congress, and our work has had to share with all else in the territory in the depression caused by so large a number of people being deprived of a voice in regard to governmental affairs, and yet compelled to bear the fullest measure of taxation to sustain schools and run the expensive machinery of a territory."

"Thanks to a kind Providence, we are to be a state, and we join the great sisterhood with much satisfaction of spirit, and yet we realize that the measure of accomplishment in our missionary work must be gauged largely by the funds which the friends of our cause will supply."

"The railroads are bringing material into the state for extending their lines; some lines have already commenced for expensive building, and that progress which we hoped to make last year will undoubtedly be made this, so our hands will be full of work, if we do that will be laid upon the Congregational conscience."

In the "Straws" of the Saratoga meeting in 1889, is the following from Mr. Wiard:

"They compare Dakota to an envelope and Massachusetts to a stamp. That is right--for the stamp is what makes the envelope go. God bless Massachusetts!"

In the February issue of 1890, Mr. Wiard gives a little history of South Dakota as follows:

"Congregationalism is a power for good in Dakota. Its Home Missionary was the first to come here with the gospel, and it is not behind the foremost of all denominations now carrying on the work in the twin states of the Northwest.

"There were less than eight thousand people in this territory when we came over to 'possess the land.' A few Christian people in the new town of Yankton came together and formed a church--a Home Missionary church. This was in the spring of 1868, and in the fall of the same year, the

church called to its pastorate Rev. Joseph Ward.

"Mr. Ward came with his bride from New England, and with all the enthusiasm that ever led foreign missionaries to distant fields, they entered upon their work. One month afterward, a collection was taken for the A. S. C. M. S., and that not from the abundance of money, but for duty's sake; and this high standard has never been lowered in the life of this ideal church, which to-day leads in all good work in our state."

"In the year 1871, four churches united in forming the General Association of Congregational churches, and these four discussed the question of 'Home Evangelization' for the rich prairies to the north, were fast being occupied and the burning question of duty toward these newcomers could not be shirked off."

"In 1876, there were fifteen churches on the roll of the General Association. In 1889, there were more than two hundred. The period of greatest immigration was from 1880 to 1884, when over three hundred thousand people came into the new Northwest."

"And so are added to the old flag, two bright stars, with Constitutional Prohibition of the liquor traffic, the crowning glory of our statehood. To our praise be it written the original Constitutional Convention had three prominent Home Missionaries as members, who, more than any others, influenced the shaping of the constitution."

"In 1874, a committee on Comity was appointed by the General Association, with the instructions to appeal to

other denominational bodies to create such committees, to the end that rivalry between denominations be avoided. Results have not been all we dared to hope for, but this measure has still been of some use.

"Early in our history, a college was talked of, and in 1882, it was founded at Yankton, under the leadership of Joseph Ward. It now has about a hundred students in its regular courses of study and in addition about fifty taking advantage of some special course, as music, art, etc. Our new college at Redfield, one hundred and sixty-four miles north of Yankton, is doing excellent work. The college has over a hundred students."

"Our work now is in good form, as regards men on the field, but as to resources, it is the most trying year of our history. But we are united in hoping that this is our darkest hour, which heralds the dawn of prosperity."

"We have one hundred and thirty-six churches, served by seventy-two ministers. Some of these preach at three stations a few at four, and ride forty miles each Sabbath to do their work. This, in Dakota, means a heroic self-denial worthy alone of our great Master's cause. It means hours of coldness over long stretches of wild prairie, unrelieved by sight or sign of man. It may mean just as much discomfort in the intense heat of our summers; but it means above all genuine devotion to the souls of men."

In his annual report for 1891, Mr. Wiard says:

"Drought and poverty are so interwoven in our state as to make our work for the past year one of great difficulty

yet through the grace given us, we have been able to accomplish something, and advance our foot-hold upon the state. Financially we have gone backward, so that one of our self-supporting churches, Redfield, must again receive aid from the A. H. M. S., or have no minister, while Ipswich, Columbia, and Plankinton, which had almost reached self-support, must, owing to drought and consequent removals, and loss of property, be carried by the Society yet a little longer.

"The outlook for the future on the whole is more hopeful than for some time past. The greatest subterranean basin of water underlying the greater portion of our state is being tapped by artesian wells, and we confidently expect to be independent of droughts in the near future. Only the poverty of our people prevents the rapid development of our state's resources in this direction. Our farmers are also learning what branches of farming are best adapted to our state, and the sheep and wool industries are promising features of our future. It is estimated that three hundred thousand sheep have been brought into our state in the last year.

"The new national land law, requiring fourteen months' residence only, to secure a title to lands, will doubtless bring large numbers into our many opening reservations; indeed, already many are said to be coming this way."

In the fall of the year 1891, Mr. Wiard closed his work in South Dakota, and accepted a similar position in Northern California and Nevada. His appointment is an-

named in the January Home Missionary, 1888, as follows:

"On the Pacific Coast, Mr. James A. [unclear], . . . in early manhood his residence was in Dubuque, Iowa, for forty years a Home Missionary, twenty-seven of which was in the term of a superintendency, has retired from his long and honorable service, carrying with him the love of his brethren and the esteem of all the churches."

"Rev. Hiram D. Wiard, for the past five years Superintendent in South Dakota, has succeeded him in this office, and brings to the work an enthusiasm and experience that give promise of large and gratifying results."

In July of 1888, Mr. [unclear] from this office as follows:

"The needs of the field for the year before are hard to estimate, for there are at this time so many unexplored points that we cannot justly measure the work to be done. Yet we know enough of the state to feel deeply that the gospel is being given to but a small portion of its population. Less than one-half of the children of school age are in Sunday Schools. There are at this time seventeen counties in my part of California in which we have no work whatever. In these seventeen counties, there are, but the census report, one hundred and seventy-five thousand people, and the worst thing about it is that other denominations are doing but little for them. There are five little churches, all told, in the whole of them. California is settling up rapidly in its rural districts, people coming in to settle

on the fruit farms in the valleys; these are settling on small farms, and are consequently more settled than farmers generally are. These small farmers are a very loyal people to the gospel, as they are responsive to the demands of the gospel, and they are also ready to help support it to the extent of their ability."

Mr. Wiard's service on this field was short. His resignation was reported in the December Home Missionary of 1892, in the following paragraph:

"With sincere regret, the resignation of Rev. E. D. Wiard, Sup't of Northern California, has been received and accepted. Mr. Wiard has been upon this field as Superintendent about twelve months, in which time he has won the hearts of his brethren and of the churches throughout the state. The promise of usefulness and success was very bright, and is clouded only by the failing health of his wife, which obliges him to retire at once from the field and seek another climate. Mr. Wiard has returned to Chicago, accepting the call of the Illinois Home Missionary Society to act as its financial agent in that state. It is probable, however, that an arrangement will be made between the National and State Society, whereby he will become a Field Secretary of the A. H. M. S., with headquarters at Chicago, a position which his long acquaintance with the West, his ability as a platform speaker, and his genial nature admirably qualify him to fill."

The hope expressed in the above paragraph was realized. In September 1893, Mr. Wiard began his work as Field Secretary of the National Home Missionary Society. "Here," says

Mr. Wiard, "He put in his usual energy in the task of raising the heavy debt of the Society, and in Mrs. J. B. Caswell, of blessed memory, canvassed all the states of the interior for Home Missions."

In this work, he went from place to place throughout the Middle West, and now and then in New England, addressing churches and associations, state and local, telling of the opportunities and demands of Home Missions in this great country, stirring the people to a greater interest in the great work. He was in some respects well fitted for the service. We had had large experience in frontier work; he was a good speaker; he could tell a good story well; he knew how to put in the arousements.

I had him twice for a campaign of a month each time among the churches of Iowa. In one of these campaigns, Mrs. Caswell was with us. I learned Mrs. Caswell's addresses so that I could repeat them almost word for word. I cannot say that I learned Mr. Wiard's speeches. I soon got all his material, but no one ever knew what combinations there would be in any given address. I am pretty sure that he did not know himself when he began just what he was going to say. One of Mr. Wiard's addresses in these campaigns was reported in the Home Missionary for October, 1894, and was as follows:

"In the Northern part of California, there are seventeen counties with one hundred and seventy-six thousand

people in them, and there are only five little or no-
churches in the whole territory. We haven't a church in the
whole list of these counties. I went into one of them with
twenty-eight thousand people in it, and there was just one
preacher in that county, and I went to the Superintendent
of the gold mines there, from which they take ninety thou-
sand dollars in gold every month, to head a subscription
for us, and he told me that they might go to -----; he
didn't use the revised version either. I said: 'If they do,
you will see them when you get there.' He seemed to be mad
about it and said: 'Do you want to insult me?' And I said,
'No; not unless you want to insult me.' And then he said,
'How much do you want?' And I have been kicking myself
ever since to think I didn't ask for more. I told him I
wanted a hundred dollars, and he gave it to me so quickly
that it scared me.

"I went into a saloon once at three o'clock in the
morning, in Angel's Camp---they must have been bad angels,
for all the saloons and gambling places were open. The first
place I went into, there were a dozen young men and three
or four girls. Some of the men were lying down drunk, and
one of the girls stepped over and spoke to me, and when I
told her I was a minister, I never saw such a look on any
one's face as hers had. When she stepped back, clasped
her hands, and made an appeal for those boys. 'Oh, sir,'
she said, 'do something for these poor boys.' The girls
are past help, but do something for these poor boys.' That

little girl is now in a beautiful home in San Francisco, and sits in a pew in church there between two white-haired old people, and she can look up into the face of the old man and say, 'father,' and into the face of the old lady and say, 'mother,' and she can take the place of the old mother who went to heaven back in Massachusetts.

"I spoke to the boys the next night in a little meeting, and after I was through talking, one of the boys---a Green Mountain boy he was---came to me and put his hand on my shoulder and asked, 'Why don't you send us more preachers?' 'Why do you stay here?' I asked. He drew himself up and said, 'Do you suppose I am going back and tell them I am a failure? I will die first!' And then he spoke to me about his home, and asked, 'Do you ever go to Vermont?' 'Yes,' I told him, 'I do go there sometimes.' He said, 'If you find my mother, don't tell her how I am living here, but tell them to send us more preachers.'

"I was in the home of a foreigner a few years ago, in my work. I had occasion to go and see him. He lived in a great long adobe house, with himself and his family living in one part, and the pigs and cows and the horses in another. There was a place roofed over from the house down to the place where he kept his stock, so that the blizzard couldn't catch him in the winter when he had to go down there to care for his stock, and pigs and cows would come back to return the call. He wasn't there when I arrived, but by and by he came in and we sat down to dinner, and he said, 'My dear

brother, 'Will you ask a blessing?' And then when we were through, he returned thanks. You let me tell you how we took supper. It was just put on in chunks, and the old man took up a great loaf of bread and the knife, and held the loaf under his arm, and cut off a chunk, and then stuck the knife in the loaf, and handed it across the table to me. There was ham on the table---it was boiled whole, and I was glad of it---and he took that up and held it under his arm and cut off a slice and then handed it to me to cut off a slice. Then when bedtime came, I went to bed with two great big featherbeds---I thought they weighed about one hundred and fifty pounds. There was somebody ahead of me---about ten millions of him. I didn't sleep much, and I was glad when the old man came and stuck his head into the room and said, 'Breakfast is ready.' After breakfast we talked a little, and I prayed a little, and he brought out his German Bible and said, 'Will you read?' I couldn't read it, and he said, 'My daughter will read.' And his daughter read from the fourteenth chapter of St. John---I could catch enough to tell that---and then he asked me if I would pray, and when I had prayed, I began to gather myself up, and then he began to pray, and then his wife, and then his daughter, and then the oldest boy, and then the hired man; and then, when we were through, he took my hand, and looked me in the face and said, 'Mein Bruder, I am glad you have come,' and he kissed me on the cheek. I have had people kiss me when I enjoyed it better, but I kissed him back. I couldn't

have lent it, but for the grace of God, which makes us brothers."

In 1887, Mr. Tiers closed his engagement with the Iowa Missionary Society, and became pastor of the church at Ft. Dodge, Iowa, continuing in this service until 1901, at which time he was called to Huron, South Dakota. From there, in 1905, he went to California, taking charge of the church at Auburn. In 1907, we find him in charge of the Eagle Harbor church in Washington. In 1909, he was reported at Winslow, without charge. He died at Wenatchee, Washington, Aug 2, 1911.

Perhaps nothing more is needed to fill out the picture of this man. He was tall and fair, with light hair, a Roman nose, and high cheek bones. Still, he was not a man of marked individuality, or strong personal conviction. He was easily influenced, and took on the color of the company in which he was placed. Sometimes he used strong and harsh language in condemning the follies and sins of men, but at the same time, he was kind, sympathetic, ready to excuse the faults and failings and wrong doing of his fellow men. He had everywhere, wherever he was known, a host of ardent admirers, and loyal friends.

Fifty-eighth sketch,

Benjamin F. Merrill.

Benjamin Franklin Merrill, was born in Jay, Maine, February 12, 1831. With some aid from his father and sister, he worked his way through the academy and college, graduating from Bowdoin in 1859, and from Bangor Theological Seminary in 1861.

He was ordained at South Bridgeton, Maine, October 1, 1861, by . . . Merrill, of Dover, New Hampshire, presiding the session, assisted by Rev. Father Merrill, of Windham, Maine. His pastorate here continued from 1862 to 1866. He had also a short pastorate at Turner, in his native state.

He then, in 1869, went down to Massachusetts, and was for a little while, 1867-70, at Mattapoisett, and for a still shorter time, at Blanford; and then, in 1871, came out to Plattsmouth, Nebraska. In the winter of 1873-74, he began work at Lawler, Iowa, and here he labored up to the close of his life, which was near at hand.

On the evening of his forty-third birthday, his friends gave him a "surprise" and found him in usual health, and ready for the jollity of the occasion. Six days later, February 24th, 1874, he came to the end of his mortal career.

"Three words" says Brother Adams, "describe Mr. Merrill as a Christian and a minister: earnest, earnest, earnest, faithful. In his year at Lawler, he won the

confidence and esteem of the entire community, almost without exception, and his work was greatly blessed for the good of the church."

Two of Mr. Marshall's reports to the Home Missionary Society will show something of the spirit and temper, as well as the experiences of the man. Both are sent from Plattsmouth, Nebraska. The first published in May of 1873 is as follows:

"I accomplished the difficult passage of the Missouri partly by boat and partly on foot on the morning of December 3d, at about service time--thus ending a journey of fifteen hundred miles from Massachusetts. With clothes saturated with sand, and one ear frozen solid, I went immediately to church; and despite so cool an introduction to the state, was cordially welcomed by a warm-hearted audience to whom I preached twice, besides addressing a union Sunday School concert."

"Next came my family, and after four weeks' patient waiting, came our goods. Then, which was far better, came housekeeping in our 'own hired house.' I found here a church of eighteen resident members, with a congregation of forty, and a comfortable house of worship,--thanks to the Lord helping Brother Alley, paid for! Three, besides myself and wife, have already united with the church, and three more propose to unite soon. For the first time, the church observed the week of prayer. We continued the meetings through four weeks, with preaching nearly every

evening. The church was somewhat crowded, the gifts developed, and one soul hopefully converted--truly a great result.

"The Sabbath school was languishing for want of a library, which we could not ourselves procure. Four little girls solicited and brought in over fifty dollars, so we shall soon offer to the children as good a library as any in the city."

"The field is full of hardness and discouragement, but I remember the words, 'For ye know that your labor is not in vain in the Lord.' We greatly need a church bell. Our church is in a part of the city out of the range of other bells, and we are placed at no little disadvantage. If I could touch the heart strings of some to whom God has entrusted riches, wouldn't I teach their money such a ring as it has never known! Can you not speak for us to someone who will help?"

The other report, published in the September issue of 1872 is as follows:

"We were holding on the even tenor of our way, much encouraged, when, a month ago, one family resolved to go further West. They have gone--six of them, always at the church, and generous helpers. They were our choir, four of them excellent singers, one of them the organist. Another member of our church and the choir went westward at about the same time; and still other families proposed striking their tents to follow pretty soon."

"This is a discouraging feature of missionary work,

greatly as our loss may profit some other feeble creature. I begin to take in the force of the phrase, 'skipping about.' Comparatively few people come West to stay in one spot. They come to make money; and when business lags, they are quick to scatter. They are not like most Eastern people, weighed down and held fast by real estate, household goods, and rubbish of long years' accumulation. They are much like an army in bivouac. They own no land, and furniture only for immediate necessity. One family, but two years here, have lived in twelve different houses in the city.

"I suppose it is useless to say again that we are in sore need of that bell, and not able to get it. But let me thank the ladies of the Broadway Tabernacle Church for their large trunk, full of valuable clothing and material. It was greatly needed, and most welcome. But even as it came, a dark shadow was stealing over us from the unseen world; and the beautiful articles assigned by thoughtful strangers for baby, were never needed. At the age of six months, our baby Walter went beyond the river."

Fifty-ninth sketch,

Silas F. Milliken.

Silas Franklin Milliken was born in the town of Freedom, Portage county, Ohio, February 8, 1841. In a communication recently received, (October, 1914) he writes:

My father, Daniel Franklin Milliken was of Scotch blood. Like many of the Milliken clan, he migrated to the north of Ireland to escape from the evils of the Stuart misrule in both England and Scotland. After a few years, many of the Millikens moved to New England. It was father's good fortune to settle among the Berkshire Hills in the town of Washington, adjoining the more famous town of Stockbridge Plain. By reason of his father's death, his mother thought best to apprentice her youngest boy to a Stockbridge shoemaker of English descent, by the name of Pease. The youth, not only mastered the trade, but soon won the heart and hand of the shoemaker's daughter, Sally Aurelia Pease--my mother.

Six children were given them, and quickened in their hearts and minds to train them for good citizenship in this world and in the world beyond the stars. Realizing their high responsibility, a family altar was at once set up for life, and morning and evening worship was kept up there with as much regularity as Sabbath worship in the Stockbridge church. To make her children realize how important public worship was, my mother assured us that Parson Field always prayed one hour by the watch at Thanksgiving day services.

A powerful revival swept a large number of new members in when father and mother united with the Stockbridge church.

"In 1838, a Western fever broke out in our family, and carried us all off to Lyndon, Whiteside county, Illinois. That was eighty years ago. How well I remember the prairie schooner, and the one horse buggy following. In this outfit were father and mother, two sisters, their only baby brother, and all our household goods, pushing through the beech and hardwood maples of the Western Reserve of Ohio, pulling through Indiana's swamps and forests, rolling across Illinois' level prairies and muddy alluvial till we camped for life on the beautiful banks of the Rock River, some twenty miles southeast of Clinton, Iowa."

"In that clear stream, I learned to swim when I was about five years old, loved to fish, and learned to hunt feathered game with a passion which perhaps some of my gray-beard boys who read this article may understand."

"The memory of countless flocks of ducks and geese that filled the air, morning and evening, flying to and from wheatfields and rivers, or tipping white-tails in the sunshine as they swam along the shores of the Big Bend and the Ox Bow, afternoons, is enough to stir a fever in the blood of age to-day. The first goose that fell before my rifle, when I was twelve years old, marked a red letterday in my calendar. That afternoon, when I marched by the only store our pioneer town could boast, with that wild goose dangling down my back, I felt bigger than Alexander when he had

begged Marius and the whole Persian empire. Some of my readers will smile with pity and some of you will sympathize, when I tell you that the hardest thing to turn back upon when I started for college four years later was that vision of great flocks of geese, sweeping from that beautiful river of my boyhood to the green winter wheat field, and swimming afterwards in the clear water of that enchanted stream."

"Brought up in a Christian home where the Bible was used at family worship, morning and evening, as the noblest book for education, I naturally gravitated to school and college. I prepared for college in the Lyndon school. I was admitted to Knox College, Galesburg, Illinois, at the age of fifteen, and spent the Freshman and Sophomore years there. I was graduated from Oberlin College in 1855, when Charles C. Finney was president. Four years later, while Mr. Finney was still president, John Morgan, a schoolmate of my mother's in Stockbridge, Massachusetts, and a life-long friend of Mark Hopkins of Williams College, was one of the professors, James H. Fairchild, another Stockbridge youth, was also professor, and later became the president of the college. It was my privilege to attend the school when these great teachers were the ruling spirits at Oberlin.

"I graduated from the theological department in 1857, and was licensed to preach the gospel by the Cleveland Congregational Association in the fall of that year. I tried my prentice hand among the Hawkeyes for three months as a supply for a tired Lyons ministerial friend."

Mr. Willard's first pastorate, — Lyndon, Vt., 1858.

was at Peoria, Illinois. He was called to the
of the church, in 1861, and the first year
of his ministry was a very successful one. He was called to the
Home Missionary Society, offering prayer. He was commission-
ed by the Home Missionary Society for this field a second
year, but resigned October 21st, 1862.

At this time he took charge of the church at Moline,
Illinois, where he served for two years, and then, in 1864,
was promoted to a pastorate at Wheaton. In this year 1864,
a notable event occurred. He was married September 13th--
a lucky date--to Mary Jane Andrews, of Rochester, New York.
She also was a college graduate, and to this day, (October
1914) she still clings to her husband according to the
scripture.

After Wheaton, in 1868, he took charge of the church at
Morrison, and then, in January of 1873, began at McGregor
a ministry of more than thirty years in Iowa. His McGregor
pastorate was from January 26, 1873 to December, 1874.

March 31, 1875, he began a happy and fruitful pastorate
of thirteen years (again a lucky number) at Maquoketa. Dur-
ing this pastorate, 1878, the present commodious house of
worship was completed and dedicated and more than 200 were
received into the church. In 1889, Mr. Milliken was be-
twitched by a call to Wichita, Kansas, but was soon back
in Iowa. In 1891, he was settled, but did not stay settled
long, at Mason City. From May of 1893 to March of 1902, he
served the church at Anamosa. This also was a very fruitful
pastorate. He left the church in a most flourishing condition.

In 1903, he accepted a call to Hingham. His final moderatorate, closing in 1905, was his last.

Certainly not much more is needed for a full portrait of Brother Millikan. He was about the average man in size and weight. His hair was dark, his eyes were deep blue. He shaved only his upper lip. He was full of music, anecdotes and fun. He preached almost entirely from manuscript. He had a flowing style of rhetoric and delivery. His speech was spritely and forceful, sometimes quaint. He had a style all his own. You never expected him to say things exactly as any one would.

He used his pen much for sermons, but very little for publication. He wrote no books. I cannot find an article from his pen in Congregational Iowa. He had his share of work in the meetings at the state and local associations. Once, in 1885, at Dubuque he preached the Associational sermon, and at Davenport in 1896, he was moderator of the state body. One of his papers before the General Association, that held at Osage in 1881, was published. As an illustration of his style and also of his independence of thought, a portion of the paper is here copied. His topic was, "One Missionary Society, or many, in a Church."

"1.--The question is forced upon thoughtful minds by the growing demand of auxiliaries to each of our great Boards in every church."

"2.--The love of Christ which led to the organization of auxiliaries to the great Foreign work, pleads with equal persuasiveness for the formation of auxiliaries in each church,

to the great work of the Home Missionary Society, and the American Missionary Association.

"3.--If there is any sufficient reason for female auxiliaries in each church, as a permanent part of its machinery, there is the same reason for male auxiliaries for each of these causes in every church. Indeed our men need special missionary training more than our women."

"4.--Our Congregational Union and our New West Commission might justly claim special auxiliaries in each church."

"5.--Such multiplication of machinery in the small churches is impracticable, and in the large churches, it is doubtful wisdom. We are in serious danger of wasting strength in the machinery. The wag who thought the Good Samaritan didn't know anything about modern ways of benevolence or he would have President, Secretary, Treasurer, and a Committee of Collectors, was a wag that ministers and churches would do well to listen to;"

"6.--The writer has come to think that each church would do well to take the great wounded missionary world, Home and Foreign, in its arms, upon its heart, before God in prayer, and study as one work, and make its gifts for its healings to our three great missionary boards, DIRECTLY, without the intervention of so much modern machinery. The plan seems to have some advantages."

"It invites the whole church and congregation, men, women and children, into one missionary society, meeting once a month."

"It sets the work of our three Boards side by side as

Christ's work---our work for Christ's sake.

"It asks every man, woman, and child to pledge something to the work each week. Each gift is divided according to the direction of the donor. The Society is auxiliary to nobody in the technical, legal sense. We do not have to consult a lawyer to find whether we must give only to one board, or may give to all three, to be in good standing, legally or morally."

"The plan seems to make the missionary education of the church easier and more symmetrical than the plan of separating its members into squads of Male and Female Auxiliaries. It keeps the men and women, boys and girls, together in meeting, and tends to secure the enthusiasm of numbers--an important thing to gain. It relies upon intelligence as its instrument of training and systematic giving, as its method of raising funds, like other good plans. In the long run, however, it cultivates a healthier, more symmetrical missionary sentiment throughout the church, and should raise more funds because it saves both time and machinery. It seeks the minimum of machinery and the maximum of giving."

"It delivers us altogether from partizanship in the worldly war going on in the Press concerning auxiliaries. We are not anxious about the raids of the "Boston Poncus" or the countercharges of the "Huldahs", but we are allowed to dwell in peace."

"We rejoice over the success of the plan of more than one auxiliary in each church, but we rejoice with trembling; for Secretary Humphrey tells us the receipts of the American Board

from 'regular sources' have fallen off one hundred thousand dollars during the last three years. We are afraid the stream of benevolence will be divided, rather than strengthened, by the proposed multiplication of auxiliaries. For these reasons, we favor one, and only one missionary society in the church.

As to support in old age, Mr. Millikan says:

"The education of our three sons and three daughters has been a gracious stimulation and a lifelong privilege to their father and mother. When the time came for sending the two eldest boys from home for higher training, than the home parish could furnish, Mary and I called them together and told them, 'We mean to find the means to give every one of you a good education, but it will cost you courage to endure hardness as good soldiers for some years and help you to go without some luxuries which some of your mates may have, and it will cost us every dollar we can earn. When we grow old, we shall have to rely on you to take care of us. That will be our reward and your joy.' They are doing gladly, month by month, enough so that they and we are freer from care than most ministers past three score years and ten can expect to be. Their drafts are never protested at the banks. Through the guiding grace of our Heavenly Father, the education problem with us has been solved reasonably well."

Pilgrims of Iowa, page 317 has the following:

"Silas F. Millikan, by antecedents hails from the Berkshire hills of Massachusetts, but selected Ohio as his birthplace, and took in Illinois on his way to Iowa. After

thirty full, rich years of work in Iowa--forty-six in the ministry--he retired to be a 'good parishioner' at Inghamketa, in the church where he had been pastor for thirteen years. He has always, and most rightfully, counted his wife as one with him in the service; together they have raised up a royal family for the work of the Kingdom, to prolong their days of usefulness in the world. Brother Millikan writes, (in 1910): 'We are both in our seventy seventh year, but there is work for us both in the church and society. In the course of nature, we have not many years to spend in these pleasant surroundings, but we expect that our glorified Redeemer will in his own good time lift us up to the mansions prepared for those who love him.'

Saturday, September 12, 1914, Mr. and Mrs. Millikan, with their children and many friends, celebrated their golden wedding. The gathering was in the home of one of the children Allen F. Millikan, of Oak Park. Of this occasion, the following were reports:

"The home of Allen F. Millikan, River Forest, was the scene of a happy reunion of the Millikan family last Saturday.

"This family has had a long, varied, and interesting history. The early ancestors left Scotland about 1650 during the religious persecutions and settled in Ireland where later one member took an active part in the siege of Londonderry, and was buried with military honors. About 1750, this family settled in East Windsor, Connecticut, but in 1768, there was a migration to Washington, Berkshire, Massachusetts. During the next century, we find it moving

on to Freedom, Ohio, Lyndon, Illinois, and Anamosa, Iowa.

"This occasion was the fiftieth anniversary of the Rev. W. W. Millikan, of Anamosa, Iowa, and his wife, Mrs. Millikan, formerly of Rochester, New York."

"Rev. Mr. Millikan was born in Freedom, Ohio, but at an early age emigrated to Lyndon, Illinois, by ox team. He studied at Knox College, Oberlin College and Oberlin Seminary, and in 1864, he married one of the Oberlin graduates and held pastorates at Wheaton, Morrison, McGregor, Anamosa, etc.

"His pastoral activities have been marked by heroism and an idealism that have made him a vital factor in the history of the West in the nineteenth century."

"Before her marriage, Mrs. Millikan served as teacher and lady principal at Olivet College, Michigan, where she had among her pupils the late John Henry Barrows, president of Oberlin College. During her college course, she taught in the academy at Oberlin where she had for a pupil Elisha Gray, the co-inventor of the telephone with Bell."

"On leaving Olivet College, the trustee presented her with a handsome set of silver, which she has kept intact until this anniversary occasion, when it was distributed among six children and grandchildren, all of whom were present. (The children are all occupying positions of responsibility and honor.)

"Following the family dinner, appropriate gifts were made to the celebrants, and short speeches of a reminiscent and congratulatory nature were made by each member of the

family. The next day, eldest son Peter, was born.

"In the afternoon, an informal reception was tendered to Mr. and Mrs. Millikan by many former friends. The room was beautifully decorated with white and pink carnations, mums and roses and wild clematis, and the bride of fifty years ago carried a bouquet of fifty yellow roses."

So far, we had written when there came a sudden change to the household. The winter of 1914-15 was spent by Mr. and Mrs. Millikan with a daughter, the wife of Rev. Robert E. Roy, of Tipton, Iowa. Returning to their Iowa home in Marshalltown, they stopped to make a short visit at Rochester, New York. Here, without warning, the heart of the good man ceased to beat, April 13, 1915, and he was not, for God had taken him. His age, when he passed away, was eighty-one years, two months, and five days.

From Marshalltown, under the date of May 27, 1915, Mrs. Millikan sends reminiscences of her husband as follows:

"Mr. Millikan's father and Dr. Roy's father were deacons in the same church at Lyndon, Illinois, and the two boys united with the church on the same day, when Joseph E. Roy was fifteen years of age and Frank Millikan, eight. He always said he understood the obligations he was taking then as well as he did later. In his boyhood, the Sabbath in his father's family began at sundown on Saturday night, and closed at sundown Sunday night. The children were required to commit hymns to memory Sunday afternoon, and this custom accounts for Mr. Millikan's familiarity with all the old

lyrics of the church. His mother was so strict a Puritan that Christmas was never observed in her household. Gifts were made at New Years.

"Mr. Millikan's interest and activity in reforms was inbred and continued to the day of his death. His father's house was a station on the underground railroad, and he often spoke of his impressions and experiences during visits from the fugitives. When a student, he was with the company with which went from Oberlin to Wellington to rescue a slave from his captors. Two or three of the number spent several weeks in the Cumberland jail in consequence. The most effective temperance campaign ever experienced in Maquoketa was begun and guided by him at the time of the Blue Ribbon movement. I think that the records will show that missionary contributions were increased during his pastorate in every church which he served."

thirtieth sketch,

John A. Cruzan.

John Alexander Cruzan was born in Southern Indiana, in the year 1841. His early life was spent in Wisconsin and Northern Iowa. He learned the printer's trade in early life, and at the age of sixteen, took up newspaper work. His residence in Northern Iowa was at McGregor, where he worked in a printing office.

In 1861, he enlisted in the army, and served for three and one-half years in the Civil War. Returning from the army, under the influence of Rev. and Mrs. S. P. Sloane, of McGregor, he made a profession of religion, and united with the church and began a course of study looking toward the ministry. For a little time, he studied at Beloit College, though up to this time he had had but little schooling and little culture. He made such progress in his studies, however, that in the fall of 1868, he was able to enter the regular classical course of the Chicago Theological Seminary, and he graduated from that institution in the spring of 1871.

Before his graduation, he began preaching at St. Charles, Illinois, and here in the first year of his ministry he was ordained. I am not able to find the exact date of his ordination. In January of 1873, he came up to Charles City, Iowa, and was my neighbor there for a year. By the vigor and eccentricities of his person and teaching,

he drew a good crowd to the church. He was orthodox enough, however, in his doctrine to satisfy the church, and his brethren in the ministry.

In 1874, we find him in Williamsport, Pennsylvania; in 1875 at West Fegmont, Massachusetts; in 1877, he migrated to the Coast, and became pastor of the First Church in Portland, Oregon. In 1881, he continued his westward flight, and became pastor of our great church in Honolulu, Hawaii. He was pastor here for six years. While here, he was a member of the "Committee of Thirteen" to draft a new constitution for Hawaii, which received the signature of King Kalakaua. In 1887, he was back in the States, pastor of the Third Church in San Francisco. April 30th, 1890, he was dismissed from this charge, and at once began at Sioux Falls, South Dakota; but in 1892, he was back on the Coast again, located at Santa Cruz. In 1895, he was once more in San Francisco, pastor of the Park Church of that city. The following year, he was still in San Francisco, but was listed in the Year Book as without charge.

September 23, 1897, he was installed at North Berkeley, California, but was there for only a short time. In 1898, he was reported in the Year Book as residing without charge at Hilo, Hawaii; and then; soon after, his name was dropped. His name was dropped, I am informed, for the reason that he left our denomination for one more liberal in doctrine!! From the secretary of the American Unitarian Association, I learn that in the year 1898, he joined the Unitarian fellow-

ship, and in connection with that body, served churches at Great Falls, Montana (1903-04); at Santa Rosa, California, for a few months in 1904; at Spokane, Washington, (1904-05); and at San Jose, California (1905-06). In the autumn of 1908, he was appointed Field Agent of the Pacific States, serving three years.

He was married in 1876 to Miss Angela Ide. A daughter and two sons were born to them. He died at his home in Santa Rosa, California, October 11, 1913.

The Mr. Cruzan of 1873, as I knew him, was a striking personality. He had a fine physique, his features were large and well defined; his moustache was heavy; and his hair was raven black; he wore a cloak, and a broad-rimmed slouch hat, which, as he entered the pulpit, he was accustomed to throw down, letting it fall wherever it might. He preached with assurance. He was hardly a typical Congregational minister, but we had abundant room for him in our fellowship. He wanted a good deal of room in those early days. How he developed in later years, I do not know. He certainly saw a good deal of the country in his various pastorates.

Secretary Charles W. Wendte, of the Unitarian Association says: "I had the pleasure of knowing Mr. Cruzan in California, and I esteemed him very highly as a man and minister, although latterly, he was seriously handicapped by his long, persistent illness."

A letter from a son, Harold Lee Craven, a resident of San Francisco, dated November 1, 1912, furnished a little additional information. He writes:

"John Alexander Craven was born in Ripley County, Indiana, June 19, 1841. His parents moved from there to Wisconsin, where his mother attended the Beloit College for a time. From there they removed to McGregor, Iowa, where my father remained until his enlistment in the Third Iowa Regiment in 1861. He served in this regiment as a private for three years, during the Civil War. He then returned to Iowa, and worked at his trade as a printer, and finally edited one or two Iowa papers."

"In the later sixties, he attended Beloit College, from which institution he graduated. He then attended the Chicago Theological Seminary, working his way through both of these schools."

"In 1876, he was married to Miss Emma A. Ide, who now survives him."

"In 1905, he became the field agent of the Unitarian church for the Pacific Coast, continuing in this position until the date of his retirement, which occurred in 1912."

"He was moderator of the Bay Conference of Congregational churches in the West of the Pacific Coast Union. He was also chaplain of the Local Division of the G. A. R. for a number of years."

Benjamin Franklin Monroe.

In an obituary on this brother, written by Father Emerson, we are told a little concerning him. According to him, Mr. Monroe was born in New York, and died in the year 1810. Father Emerson was not a man for statistics. He does not give the town or state or day or month of this brother's birth.

"Trained in a Christian household," says Mr. Emerson, "he embraced the gospel in early manhood, and at the age of forty (1850) was ordained to the Christian ministry." Mr. Monroe removed from New York (which was probably the state of his nativity) to Michigan in 1846, and to Iowa in 1856.

In the early years in his ministry, he labored with Baptist churches. Soon after his removal to the West, he became satisfied that his usefulness and comfort would be promoted by a change of church relations; and he became identified with our ministry, and for years labored with our churches in Michigan and Iowa. The date of his becoming a Congregational minister is not noted by Father Emerson, or by the Congregational Quarterly. The Home Missionary records commissions granted to Mr. Monroe for Alamo, Michigan, in 1867, 1868, 1869. If he came to Iowa in 1856, as Father Emerson asserts, he must have been here as a Baptist minister at first, for our Minutes have no record of him as a Congregational minister until January 1, 1873, when he began his

lost pastorate at Lost Nation. It is probable that as a Baptist minister, he vibrated between Michigan and Iowa, and that after he had become a Congregationalist, probably some time in the sixties, he did work in each of these states. I suspect that if the truth were all told, it would appear that Father Emerson had a good deal to do with Brother Monroe's introduction into the Congregational household.

The Lost Nation pastorate, beginning in 1873, closed in 1880. Brother Monroe's work here, Father Emerson wrote:

"He was directly instrumental in forming the Congregational church at the place of his late residence. He also united the people of the place in building, without assistance, a neat and convenient house of worship, which has for several years been occupied in harmony by two or three different nations. His daily life commended the gospel to all about him. The ministry was a work he dearly loved. He persevered in it almost to the close of life, amid the infirmities of advancing age and failing health. His end was peace."

In my *History of Iowa*, I have written: "Benjamin Monroe was somewhat after the pattern of Father Emerson. He, too, began as a Baptist minister, and he too had little denominational zeal. He was a co-laborer with Father Emerson, dying at Lost Nation, May 5, 1880, in the seventieth year of his age."

Sixty-second sketch,

Robert Nourse.

Robert Nourse, son of Robert and Mary Ann (Miller) Nourse, was born in Thetford, England, May 16, 1841. He studied at Hackney College, London, and was ordained in 1867

December 3, 1868, he was married to Eunice South, of Sheerness, England. His one pastorate in the old country was in the Bethel Chapel of Sheerness.

April 1, 1875, he began a short pastorate at Mt. Pleasant, Iowa. In 1876, he became pastor of Mt. Pleasant, Illinois. From 1877 to 1879, he was at Springfield; then from 1880 to 1884, at La Crosse, Wisconsin; and then in 1885 and 1886, in Washington, D. C.

For a number of years, he was on the lecture platform, and he published a number of articles. One of these (a lecture) was "John and Jonathan;" another (a lecture), "Why I am not an infidel;" still another (a lecture), "Pilgrims in 1888."

One of the lectures, as I well remember, was on "Dr. Jeckel and Mr. Hyde." As a type of his humor, this is a sample of one of his lectures: A very much hen-pecked husband very properly died early. His wife, now waking to a realizing sense of his virtues, was extremely disconsolate. She simply must get in communication with her husband. Be-taking herself to her spiritualistic seance, she was promptly accommodated, and the conversation began:

"Is this you, John?" "Yes," "Are you happy, John?" "Yes." "Are you happier than you were in this world with your little wifey?" "Yes." "Where are you, John?" "In hell!!"

Mr. Nourse had a splendid physique. He was a fine platform speaker, and a good preacher. I do not know about his pastoral work. He was a very entertaining conversationalist. He died of heart disease at Falls Church, Virginia, September 27, 1902, aged sixty-one years, four months and eleven days. In a little report from Mt. Pleasant in September of 1896, Mr. Nourse wrote for himself:

"Just from England, homesick, depressed, I arrived here, and was told at the outset that there was no chance for a minister, the church was too poor to support one, and the members thought of closing the church. I found about one hundred and twenty-five names on the church books, a Sabbath school of one hundred, with occasional public service. All were discouraged, and what wonder if I were hopeless! A more miserable sabbath I never passed. In the morning I preached to about thirty dispirited people, and in the evening, to a few more. Invited to remain to another Sabbath, I deliberated prayed, and consented. I found the prayer meeting woefully neglected. The few who attended sung and prayed in a minor key. I saw one good brother constantly about the streets, and thought he was neglecting his business. I have since found that he about his Master's. He often said to me: 'I think if we would but

get the right man, we should get on.'

"After the morning service of the second Sabbath, the church held a meeting, and astonished itself at the amount of salary it could raise for a minister. Invited to their pastorate, I accepted, determined to know nothing among them but Christ and Him crucified. Not the church is so crowded that scores go away on Sabbath evenings, unable to get standing room even. The spiritual work is greatly revived. Our social prayer meetings are the best I ever attended anywhere. A ladies' prayer meeting is carried on with spirit. Wherever I go, I am asked about salvation through Christ. The members are striving after a higher life. One hearer and supporter, before an indifferent skeptic, said to a friend: 'If our parson don't stop this preaching, I shall have to be a Christian.' I have no better hearer or truer friend. The despondency is gone. The Sun of Righteousness now shines as brightly on this field as on any. A few more weeds want rooting up, and they will perish under his rays. 'This is the Lord's doing, and is marvelous in our eyes.' I am perfectly happy in my work, and I thank the Lord for leading me here."

Sixty-third sketch,

Daniel D. Frost.

Daniel Delavan Frost, son of John and Cornelia (Delavan) Frost, was born in Carmel, New York, September 26, 1812. He graduated from Williams College in 1840; taught in Austerlitz, New York, 1840-42; studied at Union Seminary, 1842-44; he was ordained at Redding, Conn., December 29, 1847, and July 4, 1847, was married to Marietta Elizabeth Sherwood, of Southport, Connecticut. He served the Redding church from the date of his ordination to October 5, 1856.

He was installed at West Stockbridge, Massachusetts, May 25, 1857, and was dismissed from this field September 2, 1862. From 1862 to 1865, he supplied at New Fairchild, Conn., and here his wife died in 1865. From 1865 to 1873, he was pastor at Mitchell, Michigan.

About the time he began this pastorate, September 26, 1865, he was married to Charlotte Elizabeth Rogers, of New Fairchild, Connecticut. She died July 14, 1891. From his Michigan-pastorate, Mr. Frost came to Iowa, locating at LeMars in April of 1873. He was here for two years, and then for four years, 1875-79, he was pastor at Fairfax. He then returned to Connecticut; and from 1880 to 1884, lived at Danbury, Connecticut, without charge.

He then for two years, 1884-86, supplied the church at Ridgebury, and then retired to Olivet, Michigan, where he

lived for about six years, and died December 10, 1914, aged eighty-one years, two months, and twenty-six days.

Under date of October 27, 1914, Rev. D. N. Goodrich a retired minister residing at Clivet, Michigan, writes:

"We remember Rev. Mr. Frost as one of the most respected and helpful and devoted men among the retired ministers residing in Clivet, when he came here in 1887. He was also an honored member of the Clivet Congregational Association."

From Rev. Merle A. Frost, a son of the subject of this sketch, who was for a number of years a pastor in this state, and is now located at Escondido, California, we have the following:

"I am certainly glad to have my father's life and services noted. I fear I cannot help you much in a definite way, for my father's active service was over before I was born."

My father was the first of a second family he raised. My mother was about thirty-two years younger than he. She was only forty-seven when she died in 1891, and he was eighty-one in 1893. He retired when he left Fairfax, Iowa, in 1879. From there we moved to Danbury, Conn., where we lived about four years, and

then he was prevailed upon to serve a little church five miles out in the country, at Ridgebury, where we lived two years. In 1866, he came to Clivet Michigan, where my brother, sister, and I received our college education. The only years when I know anything about my father's work were

the two years spent at Ridgebury, and that was not really
all. His memory is that of a man who was
sympathetic, honest, and true to the Book. He was
noting about his speaking, that it was clear,
clear, and true to the Book. The people loved him because
of his sympathetic and kindly spirit. I was very
successful in all his ministry. I think that perhaps his
most successful pastorate was the one at Litchfield,
Michigan, where I was born in 1871. During this pastorate,
a great revival took place, and many were
brought to Christ. He enjoyed his closing years at Olivet very much, where
he became a close friend of some of the professors and de-
lighted in the atmosphere of a Christian institution. His
home was one of the old fashioned Christian home, of which
there are really very few now. I grew up in that home
in which, of course, we had daily family prayer, but on
Sunday afternoons something special---singing old hymns,
and then we all, when old enough, took part in short
prayers. That little family service is one of the blessed
memories out of the past lingering with me. I thank you
for your interest in my father's life, and I hope that
this letter may be of some help.

1111-1111-1111,

1111-1111-1111.

This Welsh brother was ordained, probably in the old country, in the year 1863. The first record of him in America is that of his settlement over the church at Mineral Ridge, Ohio, in 1869. In 1870, he located at Oskaloosa, Iowa. In 1872, May 25th, we find him at Comer in Montgomery county. In 1874, he went to Illinois, locating at Big Rock. In 1877, he was listed in the Congregational Quarterly, at Canton, South Dakota; and there his record ends. I have not the data from which I can give the size, shape, complexion, or quality of this man.

From Dr. Fraser, of Cleveland, Ohio, to whom we appealed for information respecting Brother Thomas, we have the following:

"I read in a weekly paper to which you have referred that which you have already guessed about David Thomas. You have learned from a careful perusal of that fascinating fiction serial, the Year Book, that he seems to have dined on us at Mineral Ridge, Ohio, in 1869; that he was at Oskaloosa, Iowa, in 1870; Comer in 1872; Big Rock, Illinois, 1874; Canton, South Dakota, 1877.

"Mineral Ridge is one of the smallest and Welshiest of our Ohio Welsh churches. The fervid Irish orator said: 'Ireland's cup of woe has been overflowing for centuries,

and is not yet full.' I might say of Mineral Ridge, that it has been extinct for years, and is getting extincter every day. But I say a 'bunch' a little better than some other guesses, because I know the 'bunch' a little better. It is, that he came straight from Wales to Mineral Ridge, which in 1869 was a rather smart coal mining town; and that about 1875, or a little later, he went either straight back to Wales, or direct to Heaven, where the Welsh language is spoken, unless the Welsh are misinformed and badly mistaken. Sorry I can't help you. Try me again on something easier."

100
Sixty-fifth Street,

Corydon Steele Irwin.

In response to my request for an autobiographical sketch, in September, 1911, Mr. Irwin sent me the following:

"Corydon Steele Irwin was born in Union county, Ohio, August 14, 1840. His father was Samuel K. Irwin, a Presbyterian of an old Presbyterian family; and his mother was Elmina (Tucker) Irwin, a New England Congregationalist, who joined the Presbyterian church with her husband."

"Corydon was taken into the Presbyterian church in Marysville, Ohio, when he was twelve years of age. The schools he attended were the public schools of the place, and Marysville Academy; a select school at Fairview; and, for a short time, Ohio Wesleyan University, Delaware, Ohio. Between times, he worked as a farmer, carpenter, and school teacher for self-support and education."

"The Civil War took him from everything else in April 1861, until September, 1865--four years and four months. He suffered hard service, sickness, and sever gunshot wounds; and he returned to civil life crippled and broken in health---'old before his time;' and he attended school no more, excepting a term in Bacon's Business College, Cincinnati, Ohio.

He was married to Miss V. Caroline Allen, daughter of William and Harriet Newell (Ewing) Allen, at Plain City, Ohio, January 28, 1866.

"He taught school and was engaged in mercantile business until 1869, when he removed to Iowa, where he both taught school in Adair county, and joined the Congregational church in Fontanelle. They went to Corning, Iowa, where he was deacon in the Congregational church. He was variously employed there, and lastly as agent for the U. S. Express Company."

"At the meeting of the Council Bluffs Association held at Magnolia in April of 1873, he was a delegate from the Corning church, and was there licensed to preach for one year, and began as supply for the Congregational church in Anita this same year; and here his work involved a number of out stations in the vicinity."

"By a council called by the Anita church, he was ordained to the gospel ministry, April 4, 1874, Sup't J. W. Pickett preaching the sermon, and J. W. Peet, of Fontanelle offering the ordaining prayer. He continued service in that church until he and his wife were both broken in health. They closed their work at Anita in June of 1875. While in Anita, the congregations increased in numbers and influence, with a number of additions to the membership of the church. Before closing the work there, he aided in securing a site for a church building, and the subscriptions for funds to buy the lot and build the house. He also aided in securing the beloved and lamented Rev. A. A. Whitmore (who died in August of 1886) as his successor."

"Mr. Irwin and wife returned to Ohio, but on recovering somewhat and gaining strength, they went to Centralia, Kansas, in 1876, where he served as pastor of the Congregational church for one year. The Lincoln out station was included in this field. In 1877, they went to Rush county, Kansas, and he ministered to the Congregational church there, and also to the one at Bellfield, besides preaching in a number of school houses scattered over the prairie. He organized and had recognized by council churches at LaCrosse, and Belle Prairie. The work was arduous and privations severe and many, and both of us broke down again. After helping Rev. John Vetter to take that field, we returned again to Ohio, where they, after a time, gained strength and took up work with four feeble churches in the hill country of Marietta Conference. These churches, at Stanleyville, Cedar Narrows, Lowell, and Lawrence, gained somewhat in strength, and there was a revival at Lawrence, adding many to that church; but the work was too severe for a broken down man, and in less than a year, he was obliged to quit the field. This was in 1881.

"In 1883, he and his wife retired to Plain City, Ohio, where (in 1914), now truly old in years, they are yet to be remembered.

1873-1874, 1875-1876,

Duncan McDermid.

Duncan McDermid, of Scotch ancestry, was born in Ottawa, Canada, in 1824. He was a graduate from Knox College, in Toronto, and was ordained May 26, 1852. He was for a good many years, pastor of the Chalmers Presbyterian Church, of Woodstock, Ontario.

He first appears in the list of Iowa Ministers supplying our church at Dunlap. He began with this church in May of 1873. Within a year he had quit the field; and his name disappeared from the Minutes and from the Congregational Quarterly.

In the eighties, I found him in secular employment--- a druggist at Victor. He was a good deal interested in the organization of the Congregational church, changing from Presbyterianism in February of 1885, but he did not identify himself with the enterprise as a member. By some turn of fortune, or by some psychological kink, he united with the Lutheran ministry, and, listed as a Lutheran minister, he supplied our church at Fontanelle in 1889-91. Later, he united with the Council Bluffs Association. From 1891 to 1893, he ministered to our people at Sabula; he then retired to Muscatine, where he had a son in business, and there died January 8, 1897, aged seventy-two years.

Mr. McNeill was an interesting character. He was a man of brilliant qualities in mind and address. Being a Scotch Presbyterian, he was at times very orthodox in doctrine, but he was liberal in practice. He was too liberal in some of his practical views and ways to suit his Congregational brethren. This was evident in his affiliation for the time with the Lutheran church, which is not very strict in regard to intoxicating drinks. Of course, he was very positive in his opinions. He was never quite at home in the Congregational fraternity.

Livingston, N.Y.,

Charles Casey Starbuck.

Charles Casey Starbuck, son of Charles Casey and Lydia Alexander (Staples) Starbuck, was born in Boston, Massachusetts, December 4, 1827. He spent his youth in Maryland and Virginia. When he was ready for his preparatory studies, the residence of the family was at Troy, New York. He entered the preparatory department in 1844. He was in the Oberlin Schools for eight years, graduating from the college in 1849. He spent one year in the theological department at Oberlin, but graduated from Union Seminary in 1854. He was ordained in the Plymouth Church, Brooklyn, October 11, 1855.

Directly after his ordination, he was commissioned by the American Missionary Association for work among the negroes of Jamaica, West Indies, and was engaged in this work until 1861. From 1861 to 1864, he was a teacher in New York City. During a part of 1864, he was an instructor in Hebrew at Andover Theological Seminary. Following this, he was instructor for a year in Union Seminary. From 1866 to 1871, he was again a missionary in Jamaica. In 1871 and 1872, he was instructor in Berea College, Kentucky.

He then came to Iowa, and in 1873 and 1874 was pastor at Wittenberg. He then spent a number of years, 1874-79, in missionary work in Nebraska. He was commissioned for

Columbus, in August, 1875, and in 1876, 1877, and 1878. From this field, Mr. Starbuck sent in two very interesting reports. The first, published in the home Missionary for March, 1876, is as follows:

"The small school house was filled at my coming, and I was cordially welcomed by the people who were greatly pleased at the prospect of having a permanent minister. The Monroe church had dwindled to two, Mrs. Platt, and a young Pawnee matron, Nellie Hagle, formerly a pupil of hers, now the wife of a young Pawnee chief. But two are enough to constitute a church, so that it was not necessary to reorganize. It has now increased to ten, and is waiting for letters to increase still further. Last Sunday, we held our first communion. The house was full, and there was unusual attentiveness and solemnity. Most of the young people are children of Swedes. They are agreeable and docile, and make a promising class."

"The neighboring Pawnees, having now left their reservation for the Indian Territory, this body of excellent well-wooded and well watered land will probably soon be thrown into market. Upon the question what class of settlers take it up will depend a good deal the success of our infant enterprise. I have as yet succeeded in opening only one preaching point besides that near home. Last Sunday afternoon, I went about five miles north, into an almost purely Swedish neighborhood. Their cordial welcome gave better heart than almost anything since I came. I expect

to go there once a fortnight. I have once made an appointment to preach across the Loup, but these who were to ferry me over failed me. The river is so shallow, and almost as little communication as two countries, owing to its treacherous, unnavigable quicksands. We see prairie fires reddening the sky to the south of us, and give ourselves very little more concern than if they were in Arkansas. They have been very destructive this fall around us. One burnt our stable and would have burnt our house, but for the intrepidity of a neighbor, who saved it at some risk to himself, after we had left everything to take its chance, as the fire came upon us so suddenly that we had barely time to escape.

"One thing more: it would greatly increase my usefulness to learn Swedish, of which I have a slight knowledge already. Even the little I can read in the Swedish Bible pleases them wonderfully. But I really cannot afford the twenty dollars needed for dictionary and grammar and a start in books, although I feel that the question of my hold on the Swedes may depend upon it."

The second report from the same field (February, 1877) is as follows:

"We have received the first members into the church of profession of faith, or, more strictly, one---a valued Swedish matron---on 'renewal of faith' and her two eldest daughters on their first profession. This raises the number on our books to nineteen, of whom sixteen are resident.

"THE RESERVATION."

"This fine body of land, lying in a little west of us, is likely at last to be thrown into market. At present, it is a sort of No-man's land, exempt from state jurisdiction, and yet not under any well defined authority of the United States. This uncertain jurisdiction leads to frequent and annoying disputes and intrigues, so that though the Indians are gone, the mischievous dregs of the Indian system are left. But the Board of Appraisers have held their first meeting, and soon the land will be within state jurisdiction."

"GRASSHOPPERS."

"The grasshoppers kept so long away this year that we fondly hoped we might be exempted from the plague. But about the middle of August, they descended in force, and stayed longer than they have done before, though with appetites not quite so voracious. The small grains were pretty well out of harms way, but about half the corn was destroyed, and most of the garden vegetables. One Sabbath, it seemed as if they were going to leave. All along the northern and western horizon, rose vast pillars of light smoke, as it seemed, which grew higher and came nearer, till myriads swept hurtling through the air above our heads, like a countless army of demons. But, as many more came from the far northern regions which stretch out in mysterious and

chilling vastness above us. Besides what they consumed, they laid their eggs in a hole which we have never seen here before, so that we expect the spring with dread. For when they hatch out here---which they have not yet done---they take everything before them. This winter, however, the bulk of the people are more comfortably off than they have been yet since they settled here.

"As to the spiritual life of our community of Christians, it seems to be at present 'neither day nor night'---a sort of haze, not inspiriting, yet by no means discouraging. Pray for us, that it may soon be kindled into a golden dawn by the presence of the Lord, and that we may espy

"'Christ's locks crown'd with eternity.'"

From 1879 to 1883, Mr. Starbuck held a pastorate in Clarindon, Ohio. At this time, he retired to Andover, Massachusetts, and was there without charge, with the exception of one year in Cambridge, up to the time of his death, which occurred at Andover, July 23, 1909. He reached the age of eighty-one years, seven months and nineteen days.

Mr. Starbuck changed his membership to the Episcopal church in 1890, and remained in that communion to the end of his life. He was a man of encyclopediac knowledge and memory, especially in church history, medieval and modern. He spent one year in assisting Dr. Schall in his English edition of Lange's "Bibelwerk," translating and annotating the "Commentary on Luke", and translating that on Galatians.

He was constantly engaged in literary writing, contributing largely to religious papers and magazines. Much of his work consisted in the effort, which he felt to be important, to refute the popular misunderstanding as to the doctrines and character of the Catholic church. He was for years a constant writer for the "Sacred Heart Review", which after his death published a strong eulogy of his work in that direction, in connection with an autobiographical sketch of him. The sketch closed with this significant statement of his doctrinal and denominational sentiments:

"As to my own theological position, I am a thoroughly supernaturalist Trinitarian Christian, accepting unhesitatingly the determinations of Nicaea, Constantinople, Ephesus, and Chalcedon. In matters of polity, I am more Protestant than the Protestants, inclining to the Plymouth Brethren, with whom, doctrinally, I have nothing to do. Even the platform of the Evangelical Alliance is too Catholic for me, and may God give us ever greater light, and bring us ever more fully together in His Son."

Mr. Starbuck married November 29, 1872, Harriette A. Pratt, of Michigan, a graduate of Oberlin and a teacher at Berea. She survives him with two of their four children, Eric A. Starbuck, a graduate of Harvard in 1898, now teacher in the Westminster School of Connecticut, and Isabel F. Starbuck, of Andover, now student in Simmons College, Boston.

Rev. C. C. Carpenter, in writing of Mr. Starbuck, says:

He was a sui generis man---a complicated man, a remarkable scholar, a clear writer, a persistent antagonist and protagonist in matters of church history and doctrine. I doubt whether he ever was at home in pulpit or pastoral service. Professor Tucker's bon mot about him was, that it was nice to have him a resident of Andover, so that if there was anything in the wide world that Prof. Moore (George F.) didn't know, it could be asked of Mr. Starbuck.'

thirty-eight years,

George A. Paddock,

George Martin Paddock, son of George Martin Paddock and Maria (Brainard) Paddock, was born in Durham, Connecticut, March 21, 1844. When he was eleven years of age, his parents moved to Chandlerville, Illinois. Here, at an early age, under the pastoral care of Rev. J. S. Dickerson (later a minister in England) he was a professing Christian, and united with the church.

He early manifested a burning thirst for knowledge. He improved to the utmost the advantages for education afforded him in the village, and was so diligent in study that at the age of seventeen, he entered the Freshman Class in Illinois College. Here our acquaintance began, as I was at that time a member of the same college. He was permitted to remain in the College only a short time, for he was needed at home. There he remained for a year or two, working and studying as he could, a good deal of the care of the household devolving upon him, for, as I learned many years after, his father was addicted to drink, and of course the habit was growing upon him.

In this school of discipline, he learned the lessons of thrift, prudence, economy, and good financial management---lessons which he reduced to practice in all his after life, for he never left any debts unpaid, and his reputation was not jeopardized on account of loose-dealing in monetary matters.

Mr. Paddock entered the Theological Seminary at Chicago in October of 1886. He and I were not only classmates, but roommates also. For the whole course of three years, we were thus closely associated, and I am therefore qualified to bear witness of him. I found that he had a very kind and tender heart. I never heard an impure word from his lips. I never detected in him the least malice or guile. He was the very soul of honor; and the charity that is 'not puffed up' that doth 'not behave itself unseemly,' that 'seeketh not her own' found illustration in his life. But there was with this humility and modesty, a refreshing self-reliance and manly independence. Mr. Paddock was largely a self-made man. I believe I am correct in saying that he received no pecuniary aid from any source during his Seminary course. Once we wanted money to furnish a reading room in the Seminary. It was proposed that each of us should write to some friend to secure a certain amount. Mr. Paddock paid his share out of his own pocket. The earnings of previous years together with the work he did during his course carried him through his theological training. Perhaps it would have been better if he had received a portion of the aid proffered him. He worked very hard, too hard; as I remember he was often completely overcome with fatigue toward the close of the day's work.

He was a very faithful student. Though his preparation for the theological course had been very imperfect, he was one of the best scholars in the class. None of his class-

notes were more proficient in Hebrew or Greek, his grasp of vigorously the system of thinking that in the school. The-
 ology was his chief delight, and his compositions of sermons
 were often delightfully fresh, original, and clear. His
 early sermons were a surprise to us all, so unique and yet so
 simple and scriptural they were. His graduating oration was
 considered by able critics a composition of very high order.
 Very precious to me is the memory of those three years
 spent with Brother Paddock in the Chicago Theological Semi-
 nary! Very precious the memory of those long discussions
 upon the philosophies and doctrines of systematic theology!
 More precious still the memory of those hours spent in prayer
 and in conversation on themes of personal and practical piety.

We left the Seminary in April of 1868. Mr. Paddock spent
 a few weeks in Indiana, and then accepted a call to his old
 home church in Chandlerville. Here he was ordained August
 20, 1868, Dr. Julius M. Sturtevant, President of Illinois
 College, preaching the sermon. A prophet honored in his own
 country, he served the church with success for two years.
 He was particularly successful in his work with the children.

The year 1870 was to Mr. Paddock a memorable year.
 August 1, of this year, he had a call to Lebanon, Missouri, a
 flourishing town in the midst of the Ozarks. Here he spent
 three years, encouraging results attending his ministry. In
 this year 1870, also, October 4th, he was married to Mary N.
 Brooks, of Chicago. This coming event had been casting its
 shadow for a number of years. We teased the boy about Mary
 Brooks in our Seminary days. Mr. Paddock's Lebanon experience

are in part set forth in his Home Missionary reports. In March of 1873, he writes:

"The late war at its close had wafted two young men to this place, originally from the East, and more recently from Wisconsin. They came out of the Union Army, decided to settle here, and carry on their profession--the law. Noble hearted young men they were, and well educated, but neither of them professing Christians. There was scarcely ever any preaching in the place of a kind which men of their antecedents would be interested in. At length, however, a missionary of your began service here. The church was gathered and organized by him, and one of these young lawyers came in with its first members. A year or more later, the other---now suffering from the first stages of consumption---wrote to the leader of the prayer meeting---'I have found the Savior. Pray for me that my health may be restored.' But this was not God's will, and the sufferer never preferred such a request again. He left the place in search of relief; but always seemed to feel that his days were few. He preferred to keep his membership with this church. He ever looked back to it as a first and only love, and inquired after its welfare in every letter. He had a custom of showing his faith by his works in sending back as means would allow, money to one in whose judgment he could confide with direction, 'Say little about it, but distribute this among the poor of the place, as find the most needy.' This member of our church died in Chicago during the last quarter. 'One is taken and another left,' but the one left

is a pillar of the church, both financially and spiritually. Such is a sample of the work the American Home Missionary Society is doing in the West."

In June of 1872, he writes again:

"Our prospects, spiritual and temporal, never seemed so good as now. Through the blessing of God, and the assistance of Rev. J. H. Harwood, we have just passed through a most precious revival. In January, thirty-nine united with us--men and women, from fifty and sixty years of age, down; not all men of wealth, but the very heart and substance of the community. They are a solid addition, and they come in to work for the Master. Another result of the blessing is, that to a remarkable extent, these are the complements of Christian wives, husbands, and families, already in the church.

"The recent additions more than double our former membership, and give us sixty-seven actually here on the field. We hope that the time is not far distant when we can be self-sustaining; able and willing to aid other struggling Congregations, as we were glad to receive like assistance in our time of need."

Again in October of 1872, he sends this message:

"I regret that I must send you some discouraging intelligence. On the first of February, we reported thirty-nine additions, and unusual prosperity. During this present quarter, some fifteen or twenty of the membership have moved away from this place, and so from us. Some have gone in one direction, and some in another---one for this reason, and another for that. No one general cause can be assigned for

so many removals. Some of those who have gone were among our strongest members. But we are still looking hopefully forward, harmonious, and after all, much stronger in number than we were one year ago.

"During the year, forty-one have been added to us, thirty-seven of them by profession. The church was organized three and a half years ago with twelve members. Since then, sixty-five additional names have been placed on its record."

This last report indicates that the church was to suffer at least a temporary decline. In the third year, of Mr. Paddock's pastorate at Lebanon, the removals continue. Partly for this reason and partly to try a new climate for his weak lungs, he decided to make a change. In the spring of 1875, I received a letter from him stating his desire for a new field. I introduced him to Rockford, only fourteen miles from me, across country, but about thirty-five by rail, and the church gave him a call. He began at Rockford, July 16, 1875. His first report from this field (June, 1875) tells of the work in an outstation. He writes:

"Twelve are to unite at Ulster, next Sabbath on profession; and several by letter and on profession the Sabbath following, at Rockford---the result of special service during the past quarter. The church members are universally quickened."

Another report, published September, 1875, tells of the decided progress at Rockford:

"To-day, (July, 20th) closes my fourth quarter (of the

second year) of service with these churches, and probably severing my connection with the society. The Rockford church, long dependent upon the Society, will try to become self-supporting. They have voted unanimously to retain their present minister another year, and expect to share with him in raising the one hundred dollars received the last year from you. It is hoped that thus, by this self step upward to self-support, the church will be inspired to go on to perfection another year. Though I have been connected with this church, and so with you for two years only, it has been connected with the Society year after year, and in its name, especially, I give you many thanks for all this kindness of the past.

"I have to report for this past quarter, eleven additions to the church at Rockford, four of them by letter, seven on profession of faith; and twelve of profession to the church at Ulster; twenty-three in all. Financially, too, the Rockford church has prospered unusually. During the quarter, we have re-sided, painted, and repaired the church building, at an expense of nearly two hundred dollars; exchanged an old organ for a new one at an expense of \$125; presented the pastor with a forty dollar overcoat, and last, and yet, best, organized a Ladies' Cent (Missionary) Society, obtaining pledges at the very organization amounting to about twenty dollars, for the year ahead, to be divided among the 'three sisters'--as they are known out West--the A. K. M. S. the M. B. C. F. M., and the A. M. A. I love to indulge the hope that this organization may prove to be like 'the little

clerk', as well as in better times. Besides this, he had pledged thirty-two dollars to the 'Iowa Professorship' in which a special fund had been raised. This pledge was also paid during the quarter included in this report. Many thanks for the past, many prayers for the future."

As will be gathered from the report, the church prospered under Mr. Paddock's administration, but this did not arrest the progress of his disease, which had been preying upon him for many months, probably years. In June of 1876, he was obliged to resign. At his request, I went over and read his resignation to the people. I was with him when he broke up and made a brave attempt to save his life by a flight to Colorado. But it was too late. The disease was deep seated, and had gone far.

In February of 1877, he went back to his old home in Lebanon, knowing that the end was near. And yet, says Mrs. Paddock: "I do not think George realized how short his life must be till a week before his death. I had felt for a long time that he could not live through another winter, but I thought it best not to tell him so, until he was confined to the house. It was better to do so, for when he found he must go, the time seemed long." Mrs. Paddock adds: During the last weeks of his life, he talked freely of his coming change, and made every suggestion and arrangement possible."

He made his will, and gave directions concerning his burial. He expressed gratitude that he was dying of consumption rather than some other disease which would give him little or no warning.

Of course it was very hard for him to leave his wife and little boy, but he said, "God will do with me just what is accomplished." He felt at times that he had accomplished so little in the world that he wished to stay longer and do more, but here also he said, "God will do with me just what is right and best."

His last gift to his wife was a "Teacher's Bible." He sent for it in September, and intended to give it to her October 24th, their seventh wedding anniversary; but knowing how uncertain his life was, he dated it October 24th but gave it to her before that time.

He was about the house, going to his meals quite regularly, until Sunday, October 14th. That was a memorable day in the household. "I can't spare Mamma to-day," he said to his little boy Charlie when he wanted his Mother to go to church with him. At his request, Mrs. Paddock read to him the twentieth and twenty-first chapters of Revelations, and he made many comments on the verses, as they went along. He then wanted her to read a poem beginning "It may be evening," etc. She read it through, and then began to read "Beyond the smiling and the weeping, I shall be soon." She could read only two verses. He strove to comfort her, telling her that it was all right and well that he should die."

Monday he was quite comfortable, Tuesday he sat up a part of the day. At six o'clock, he began to fail rapidly. During the first part of the night he suffered a good deal, and then had a time of quiet rest. He spoke of the blessed home to which he was going. At four o'clock Wednesday morning,

October 17th, 1877, he passed away. They buried him at his childhood home, in Chandlerville. November 11th following, the Rockford church held a memorial service, and by request of the people, I preached on the occasion from the text, "He being dead yet speaketh." At the time of his death, Mr. Paddock was thirty-two years, six months, and twenty-six days old.

Physically, Mr. Paddock was undersize. His hair was dark brown, and his whiskers, which he wore rather long, were of the same color. All the years that I knew him, his voice was rough, indicating bronchial irritation. No doubt it will be repeating what has already been said to say, he was gentle, patient, studious, neat, methodical, temperate, conscientious, brotherly, and faithful. He had a time and a place for everything, and was very careful that everything should be in time and in place. His life was short, but he put a good deal into it, and got a good deal out of it. He was a noble man, and his ministry, though marred by physical infirmities, was a great success.

Sixty-ninth sketch,

George Dobson.

George Dobson, son of John and Mary Dobson, was born in Birmingham, England, April 27, 1845. He graduated from the Hartford Theological Seminary in 1868. Previous to this time, he had been in Home Missionary work in Maine, one commission having been issued June 8, 1870, for Sedgwick, and Brookfield.

July 1, 1873, he was married to Idella S. Makepeace, of Hyde Park, Massachusetts. He was ordained at Hartford, July 6th of this same year, 1873. He immediately after ordination, came out to Red Oak, Iowa, under a commission dated August 1, 1873. The next year, under his leadership, the church assumed self-support. January 1, 1875, he was commissioned for Taftville, Connecticut. November 23, 1876, he was installed over the church at North Weymouth, Mass., and was dismissed in December of 1879, but continued as pastor emeritus until the time of his death. He died of Bright's Disease and consumption, May 22, 1880, aged thirty-five years, one month, and twenty-four days.

We get a little glimpse of the man in his report from Red Oak in September of 1874, as follows:

"Worn down with labor at the end of the year's work, I propose to return to New England and rest for a time, and would go to Old England and see my parents were I able. As

this closes my year's labor, I deem it best to make a short statement of the results secured in that time. The people have built a church and vestry, costing \$5,500, the whole of which is paid; fifty-nine members have been added to the church; the Sabbath School and Bible Class started and in running order; the church supplied with hymn books, prayer meetings started and kept up with good interest until now; the monthly concert established and continuing successful; a dead church revived and souls won to Christ. 'This is the Lord's doing, and it is marvelous in our eyes.'

Seventieth sketch,

George Hitchie.

This brother was reported more or less in the Congregational Quarterly and in the Year Book from 1853 to 1909. But the dates of his birth and of his death are not given, and many items needed for a sketch, between these events, are lacking.

He was ordained in 1853. He must have been born, therefore, as nearly as 1820, or possibly as early as 1815. In 1855, he was located at Manningville, Canada West; and in 1857 at Port Colbourne, in the same province. In 1862, he was located at Yarmouth, Nova Scotia. In 1865, he was listed in the quarterly as at Chatham, Massachusetts.

May 15, 1872, he was commissioned for St. Charles, Minnesota, and during the remainder of his life, his ministry was in the West. August 31, 1873, he began a pastorate of three years at Big Rock, Iowa. July 22, 1876, he began a pastorate of four years at Williamsburg; and in 1880, took charge of the work at Cass.

In 1882, he moved out to Idaho, and under the commission of the A. M. L. S., dated August 22d of that year, began work at Ketchum, and was there in service until the year 1890. From this field, in January of 1885, he reports:

"It is to be hoped that the anticipated beneficial results of the incoming railroad may, in a reasonable measure, be realized. We have now the terminus, and shall be a

central distributing point for large sections, to the East, North, and West. I doubt not that with the new facility for reaching the place, Hetchum will prove an attractive resort for the traveller in the summer season. It is truly beautiful for situation. This is the exclamation of every newcomer. The three beautiful streams converging at this point, its hot springs, ample fishing grounds, lovely resorts all around, and most inspiring mountain scenery, will secure for it in time the favorable regards of the tourists for health or pleasure.

"We had quite a visit from Miss -----, one of the teachers of the New West Education Commission, laboring at Oxford, in Utah, just beyond our southern border. If she is a fair representative of the Commission's teachers, one is fain to say the Mormon problem is in a way of being solved. Exceptionally intelligent, affable, with manifestations of the strongest common sense, she has taken the Mormon heart there by storm. But I allude to her only in confirmation of what I have said respecting the place of my labor. The perfection of our atmosphere made it hard for her to remain indoors night or day. Each day brought a new revelation of beauty and glory. She would say, 'I can't imagine Heaven itself to be much more beautiful and inspiring.' So the next time you come West remember this, and if not for the good of the infant cause here, for your own special benefit, include Hetchum among the places of your visitation."

In November of the same year, Mr. Ritchie reports again

in Hetchum.

"Our weekly meeting has been well attended throughout the summer, and together with the school for the young, a center on union, and as a center of influence, it is of great practical value. Some can work with us efficiently and harmoniously in this line, which cannot, conscientiously adopt our creed and covenant. A number of the young people join us in such ways, who 'do not feel fit' as they say, to join the church. Such are, practically, however, my working church. I depend upon them as well as I do on those who are, professedly members. Could I really put down all those who have thus gradually been drawn into this close fellowship of religious service, as our membership, we would present no mean front."

"Crossing the 'Divide' one day, we were overtaken by a thunderstorm. Drenched by the flood and pelted by the hail stones, we swiftly descended the mountain side, and made for the nearest town. The storm passed over, but left the evening cold and damp. We used an empty store for church, and hunted up a congregation of ten men, some of them full of drink. 'I'll have to be going,' whispered one of them, with an oath, to my son as I was preaching, 'but I leave a four-bit on the table, and perhaps the old man'll give us a lift up the golden stair.' He came up to the table, deposited his half-dollar and walked out. The others remained very quietly, and joined in the closing hymn, but followed their comrade's example by coming up to the table with their coins.

"Three weeks ago, we thought that all our toil here had come to a sad ending. Between two and three o'clock in the morning, we were startled by the cry of 'Fire.' Looking out,

I ran to building within a few feet of me, and ringing to the church bell to give the alarm, and leaving in in a few minutes, I went back to town, and right to fire. There was much delay in getting our new fire engine to work. Our fire brigade is not yet sufficiently drilled, and the hose parted three times before they succeeded in playing upon the flames. In the meantime, two large buildings, running back to within forty feet of us were on fire. The log house at the rear of the church lot was nearest the fire, and a few feet from this was the back end of our own house. We utilized our blankets; but the heat became so intense that they dried and scorched notwithstanding our constant efforts in throwing on water. Just as we were about to yield our place, on account of the heat, and save some of the furniture at least, the fire began to die. With a fresh heart, and stood our ground. Then another house, still nearer our dwelling, suddenly burst into a blaze. The engine could give it only one spurt, which deadened the flame a little, enabling us to attach grappling irons, and we pulled it down. That with buckets, the engine, and pulling small outbuildings away from contact with the flames, they were finally subdued. It was a narrow escape. Had the log house burned, we could not have saved the church. Had the church gone, the town would have gone. That makes matters worse just now is that we can get no insurance. But the boys have been taught a lesson, and they are drilling.

"The citizens now appreciate our bell. It did good service that morning. May it abide in its comely little tower

on which I am, not only to give me the opportunity, but, in sweeter tones, to issue its invitations to the house of God."

In his next communication, March 1886, Mr. Ritchie tells of the purchase of the bell, and of Iowa visitors to his town. He writes:

"Every time our superintendent comes along, we have some little improvement to show him in our church property. This time it is a bell. In my last I wrote that we were bound to get one, though our way was blocked, in a measure. Well, we have got it; and a beautiful one it is. It weighs, with fixtures, 140 pounds, and is of superior tone. We have 'music in the air' now, often enough, you may be sure. We have erected a new belfry for it. The whole cost was \$225, nearly all of which is paid.

"What a peal of hearty welcome we rang out the other day, to our visitors from Iowa,--some two hundred of the Associated Press, including eighty ladies. Among them was the familiar form and visage of Pres. Magoun, of Iowa College. The spokesman of the party, in replying to our address of welcome said that, in a continuous route from the coast of Florida, he had seen nothing to equal in beauty and grandeur, the scenery along the Oregon Short Line, and opening to the vision in every direction from where he stood. Some of the ladies said, 'How shall we ever be contented with the prairies of Iowa, after this?' Who knows but this visit may result in our welcoming here to stay some genuine Congregationalists."

From 1893 to 1896, Mr. Ritchie still resided in Potosi, but was there without charge. Indeed, by this time he was getting old enough to quit. In 1896, he moved to Salt Lake City, and was there without charge until 1907, at which time he went down into Arkansas, and there died sometime in the year 1909. The Year Books last record of him is simply this: "Arkansas: Deceased."

So we dismissed from life and from long years of faithful service, this good brother. At the time of his death, he must have been in the neighborhood of ninety years of age.

From one of his parishioners at Big Rock, as indeed from other sources, I learn that Mr. Ritchie was a man of considerable native ability, a fair scholar, a good preacher, and excellent pastor, kind, patient, and faithful. He had but little of this world's goods. Misfortunes came to his family. His physical comforts in old age were scarce, but his faith and fortitude held fast to the end.

Seventy-first sketch.

James Barnett.

Here is a man who, so far as our records show, came from regions unknown. He passed through Iowa; went to Michigan; and then what or where I do not know.

He was ordained in 1866. From 1866 to 1873, is a land of shadow. Into what communion he was ordained, I do not know. Probably he was not a Congregationalist "to the manor born."

August 1st, 1875, he was commissioned by the A. S. M. S. for Rome, Glasgow, and Wooster, Iowa. August 21, 1876, he was commissioned for Black Hawk, with appointments also at Clay and Brighton. September 1, 1877, and again in 1878, he was commissioned for Grand Haven, Mich.---and that is the end of the record. His name was dropped from the Minutes in 1879. None of his reports were published. I have no recollection of the man.

Dr. LeRoy Warren, for twenty-five years Superintendent of Home Missions for Michigan, says that he cannot call to mind a man of that name among the Michigan pastors.

A communication just received from Mrs. D. C. Waterman, clerk of the Clay church, gives a little additional information respecting Mr. Barnett. She writes:

"There is very little I can tell you concerning Rev. James Barnett. No facts in regard to his early life are in my possession, excepting that he grew to manhood and was

married in England. He had a very marked English accent, and our remembrance is that he had been in this country only a short time when he came to the Clay church. The church records show that he came here from Glasgow about twenty-five or thirty miles south of here, and some of the present members remember that their fathers went down in wagons to move the family here. This was in March or April of 1876. His wife died in June of 1877, while he was pastor here, and she was buried in the Clay cemetery.

"In August or September of this year, he took their only child, a little girl six years of age, and went to Michigan, where lived some relatives of his wife. He gave up preaching soon after going there, and went into business, we think in a shoe store."

"About twenty years ago, we received a letter from the daughter inquiring about her mother's grave, and stating that her father had just died after a long illness, affecting both his body and mind--and that she was going to England to live with their people."

Henry B. Underwood.

Henry Beman Underwood, son of Rev. Almon and Henrietta (Platt) Underwood, was born in Poughkeepsie, New York, December 25, 1839. He studied at Monson Academy, Massachusetts; graduated from Williams College in 1862; spent two years in Union Seminary; and graduated from Andover in 1865. He was ordained at Ringwood, Illinois, January 19, 1866, and served the church for about two years.

In 1876-69, he was pastor at East Longmeadow, Massachusetts. In 1869-70, he was at the Hillsboro Bridge, Springs, Kansas. He was installed at Hillsboro Bridge, New Hampshire, March 7, 1871, and was dismissed July 7, 1872.

In September of 1874, he was commissioned for Algona, Iowa, and four outstations following Father Chauncey Taylor. In the November issue of the Home Missionary for 1875, we find the following:

"Here his ministry was closed by a short, sharp illness and unexpected death, in just one year from its commencement, and in less than two months, after his marriage. But the service, though brief was not fruitless. His reports bore witness of his strong desire for the salvation of souls. Five conversions on his field, and others on those of neighboring pastors whom he assisted in revival labors, greatly cheered him, especially that of an old soldier of the Crimea, who also served three years in the Civil War."

The wife of the deceased, a widow within two months past, a Miss Emily Rich, of Wakefield, Massachusetts. They were married July 2, 1873. Mr. Underwood died of typhoid pneumonia September 2d, of this year, 1875, aged thirty-five years, of no children, and left no estate.

Thus ended the second pastorate of the Algona church, the first covering a period of twenty years, and the second only twelve months. But this second pastorate was of value in the life and history of the Algona church; and, Brother Underwood had somewhat to do with the Building of the church.

Seventy-third Street,

James Alderson.

James Alderson, son of John and Elizabeth Alderson, was born in Thwaite, Yorkshire, England, January 13, 1832. For a good many years, he was a day laborer and had but little schooling. He started out as a Primitive Methodist preacher.

From 1858 to 1842, beginning at the age of sixteen, he travelled the Darlington Circuit in Wisconsin. In 1843, he was in Pennsylvania. From 1843 to 1846, he travelled the Rockford Circuit in Illinois. He was located in Rockford, Illinois, in May of 1846. In 1847-48, he was located at Albion, Wisconsin; at Shullsburg in 1849-50; at Mineral Point in 1850-51; at Janesville, 1852-53; Grant Hill, 1854-55; Platteville, 1855-56; Rockford, Illinois, 1857-58; Port Hill, Wisconsin, 1859-60; DeLeonville, 1860-61; Belgeville, 1861-62; Cassel Grove, 1862-63; Rockford, Ill., 1864-1873.

In all the days of my childhood and early manhood, Mr. Alderson was a preacher of the Primitive Methodist Church in the regions round about. I do not remember when I first met him. When I was thirteen years of age, he was located at Platteville. I think I had met him before that time. At any rate, "Jimmie Alderson" is one of my childhood recollections. He was friendly and familiar with everybody, and when

he was around you always knew it.

He began at Central City in December of 1874, and was there for two years. In October of 1876, he was commissioned for [unclear], and was there until 1880. In 1881, he was located at Orchard. In October of 1882, he began his last charge at Rockwell and Rock Falls, serving in this field until 1886, at which time he retired, making Rockwell his home for the remainder of his life.

From Rockwell in January of 1884, he reports:

"Do you know that our friend and brother, Rev. Oliver Emerson, has gone Home? He finished his good work well. I met him first in 1845, in the lead mines of Wisconsin. What a change in the country since then! What a story to repeat in Heaven of the grand and glorious work accomplished for God and the good of men! At that time, there were not over a dozen places of worship in all the country west of the Rock River, except a few log schoolhouses. Now thousands of church edifices, school houses, seminaries and academies, brighten all the way to the Pacific Coast. I rejoice in the Lord, that we have been permitted to share in the glorious work; and as one and another of my early associates are gathered home, I am reminded that I too am nearing the end. What a shout of victory we shall raise when the last pioneer is taken home, and we renew our companionship before our Savior's throne, saying, 'Here are we, and the children thou hast given us.' The Lord bless you and us,

and help us to be faithful to the Lord Jesus Christ.

"I have taken up another appointment at a schoolhouse six miles northeast of here in a farming district, where they have no religious services of any kind. A friend called and urged me to go and preach to them. I find plenty of work in the country, while some of our railroad villages are oversupplied with preachers. If I could endure the toil, as I did years gone by, I might preach four or five times a week; but I cannot complain. My health is good, and I feel as anxious as I ever felt to do all I can. I have three new places to supply this year; had to give up one on account of the inconvenience of getting there; our winters are so severe and long. Already winter is upon us, and probably will last to the end of April. Coal and wood are so costly that it takes seventy or eighty dollars to keep the house warm for the year. We have not been without fire over one month this year, so I dare not send for books, much as I want them."

Father Alderson died September 22, 1895, aged seventy-one years, eight months, and nine days. Mrs. Alderson, a Miss Ann Salter, whom he married at Albion, Wisconsin, May 30, 1848, survived him. A noble woman she was. Their four children died in infancy. However, they always had children and young people in their home for whom they cared.

A regular Cornishman was this man, Jimmie Alderson. He had the "English as she is spoke" by a Cornishman at his tongue's end. He was wonderfully gifted in speech and in prayer. He came boldly to the throne of grace. He preached

with assurance. His "common people" said him "truth." He was a man's man, and a man's preacher. His churches were edified.

Of literature, he knew almost nothing. On the questions of the day, he had his opinions and convictions. The Bible he knew from end to end. He came easily into the spirit and practice of Congregationalism. He was a good and useful man. I wonder what schools would have done for him!

I am glad to hold in my memory his picturesque Jimmie Alderson just as he was.

The closing paragraph of the obituary published in the Minutes for 1894 was as follows:

"His education was limited, but he rose above obstacles and became a man of much intelligence; and, through grace, a man of firm faith and devout life. He was a man of genial spirit, and made friends easily, and retained them through his long ministry of fifty-five years. According to his private journal, he preached over five thousand sermons, married two hundred and seventy couples, and attended three hundred and sixty funerals. His death was as calm and beautiful as his life had been active. A large throng of citizens attended his funeral at the Congregational Church in Rockwell, the pastor, Rev. D. G. Youker, preaching the funeral sermon."

Seventy-fourth sketch,

William H. Brooks,

The records of this brother are confined to Iowa. I do not know the date or place of his birth. In his young manhood, he lived at Bradford, and there came under the influence of the pastor J. H. Tutting, and the teacher, William R. Bennett. I think he graduated from the Academy. At any rate he got the principal part of his schooling there. For a time, he was principal of the Academy.

Influenced by the altruistic sentiments of the church and the school, early in the seventies he decided to devote his life to the work of the ministry, and made such preparation as he could for the service. I remember that at a meeting of the Mitchell Association, held in my church at Osage, he was examined for license, and the license was granted.

As a licentiate, he took charge of the church at Nora Springs, coupled with Shell Rock. His commission for the field was dated November 1, 1871. He was in service here for two years, and then, in December of 1873, he was transferred to Earlville and Almorel. Here at Earlville, he was ordained April 20, 1875, Dr. Joel S. Bingham, of Dubuque preaching the sermon.

From this field, in February of 1877, he reports:

"This has been a year of blessing for me. God has seen fit to crown my feeble efforts with some little success. It

the time of my last report, I had just begun a series of meetings at Alnoral. I held them every evening for four weeks. The church took hold with earnestness, and the Lord was pleased to open the windows of Heaven, and pour us out a blessing. Twenty-five were hopefully converted, and have united with the people of God. Eighteen came with us, and seven joined the Methodists. The most of those who united with us were adults, eight heads of families. The work seemed to be deep and thorough, and I hope it will prove so in the end.

"After closing at Alnoral, we held union meetings at Earlville, but with little apparent result. Last winter, we had quite a revival here, and so, taking the year as a whole, the Lord has blessed us abundantly. There have been on the field about fifty hopeful conversions. And the churches have been aroused to greater exertion."

"At our church meeting last week, the subject of self support was discussed, a vote taken, and it was decided not to call upon the Home Missionary Society for further help. So for the present, I must say goodbye to those quarterly drafts I have so often received. But while I say goodbye to those, I cannot forget what a friend the Society has been to me, and the churches with which I have labored. The church also voted its hearty thanks to the Society which has so long and faithfully assisted them in time of need, and I trust will not be forgotten now. It is no small undertaking for the church in these times of scarcity. Drops,

with the exception of corn, we have had a entire failure of it
us, and the price for what the farmers have is meager indeed.

"Three years, ago, I began the work of preaching the
gospel, under a commission from the American Home Missionary
Society, which I can truly say I prized more highly than that
received for the service of my country. It has been a friend
to me in the time of need--not only paying the amount pro-
mised, but bringing other valuable gifts which have kept us
from want. May God bless you, and those Christian friends
who have so kindly remembered us in so many ways, but giving
with a bountiful hand."

Although the above report seems to have been a farewell,
there is another published in May of 1877 which is as follows:

"We received eighteen into the Almoral church on the 18th
of February, thirteen of them on profession. This makes
thirty-eight since September last. Since last April, 1876, I
received into the two churches, over sixty."

"The field here is for the most part hopeful. I have
taken, in addition to what I had last year, Hickory Grove,
a district joining Almoral on the West, and have an appoint-
ment there once in two weeks. I think there will be a church
organized there in the course of two years, if not sooner."

"Whatever of good may be accomplished will be accredited
to the Home Missionary Society; for, but for it, the work
would have been left undone. May God bless it with the
richest of his blessings!"

January 1, 1878, Mr. Brooks was commissioned for Union and Midland. From Union in March of 1879, he reports:

"Rejoice with us. The Lord is pouring out his spirit upon the church in Union. I have been preaching for the last five evenings. Nineteen have turned their faces toward, and the work is not yet ended. Consider us two converts are heads of families. I go back tomorrow for another week. It is a farming community, with no village, People come from a radius of five miles, so that we have barely room for them. Pray for us."

In 1881, Mr. Brooks took charge of the church at Ogden, and was pastor there for two years. July 7, 1883, he began a short pastorate at Pontanelle and Pleasant Grove. His last charge in Iowa was at Eldon, where he began July 1, 1884, and closed in October of 1885, at this time ending his career as a Congregational minister.

I am quite confident that he started out in the ministry with clean hands and a pure heart and an earnest purpose to do good in the world. He was evangelistic in spirit and methods, and his earlier labors were crowned with a good degree of success.

His domestic relations were unfortunate. He became the victim of a drug, which at length robbed him of his mind and of his manhood. His home was broken up, he was deposed from the ministry, he wandered out to the

Western Solet. I think he never recovered himself. At
length he died--just when we were to get him. His
name was dropped from the Year Book after that. I am
always greatly distressed when I think of the tragic
career of Brother Brooks.

Seventy-fifth Street,

George T. Tompkins.

George Truman Tompkins, son of Isaac and Nancy (Condit) Tompkins, was born in Newark, New Jersey, August 6, 1835. He was a student at Antioch College, Ohio; and attended a theological seminary in New York City; was ordained in 1870; served for a number of years as Presbyterian minister at Grandview, Iowa; and December 7, 1875, began a pastorate at five years at Magnolia.

February 7, 1857, he was married to Miss Jennie Kent, of Grandview.

The only home missionary report from Mr. Tompkins, published while he was pastor at Magnolia (September, 1876) is as follows:

"At no time since I came upon this field, have things looked so well as now. The prayer meetings are well sustained. I have never seen a people so eager to study God's Word. Our Sabbath evening services are frequently a Bible reading and song service. It seems deeply interesting and profitable to our new converts. We are in the midst of building a meetinghouse---will raise to-morrow, God willing. It is a heavy strain on this people, but they will go through with it. Some were expecting to visit the 'Centennial,' but they sacrificed that pleasure for the sake of the much needed new church. Our converts are all standing firm, and behaving much like Christians, thus shaming out fears that

among so many, some would prove worthless."

In August of 1878, Mr. Tompkins was commissioned for Junction City, Kansas. After serving here for a few months, March 1, 1879, he pushed on to Pueblo, Colorado. He made a brave fight against ill health, but was compelled to give up the post June 1, 1881. He returned to Magnolia and was there without charge for a time, and then, too late, sought the salubrious air of Southern California. He died in Los Angeles, March 4, 1884, aged fifty years, six months, and twenty-five days.

Under date of November 16, 1914, Father G. G. Rice writes as follows:

"Rev. C. D. Tompkins, who was at Magnolia from 1875 to 1878, was Scotch Presbyterian, of the covenanter branch, but became a Congregationalist from choice and conviction. He was a man of sound learning, fervent piety, and he was a good leader. He was a thorough Bible student. His sermons were full of Bible passages, yet they were warm, and enjoyed by the hearers. Under his leadership, the prayer meeting was more largely and regularly attended; there was new interest in the Sunday School, and there was a general awakening of interest and love of Bible study.

"Weak lungs made it seem necessary that he should change climates, and he resigned after a three years' successful pastorate. It was at this period that the Congregational element was in the ascendency, both in town and on the farm. Having a large circle of relatives in and about Magnolia at

that time, I was a frequent visitor there, and saw a great deal of this good brother."

Mrs. M. F. Rice, of Logan, also writes:

"Your inquiry concerning Rev. Mr. Tompkins was received and I shall be glad if I can say anything that will be of any help. His pastorate of the Magnolia church was perhaps the best period in its history. He was a very spiritual and earnest man, a great Bible student. His sermons were inspiring and helpful. He was rarely seen without his Bible under his arm, and often gathered us together in groups at his home or in some other home, to study with him. When he visited in our home, the members listened eagerly to him, and often sat up late at night to hear his views of different passages in the Bible. He was frail in body, and often worked beyond his strength. It was during his pastorate that the present church was erected."

Seventy-sixth sketch.

Cadwalader Jones.

Cadwalader J. Jones is another brother who was introduced by the magazine. Without doubt he was born in Wales, probably in the second decade of the last century, for he was ordained in 1844. He probably received his education and ordination in the Old Country, for he is introduced to us in this country in 1860, being commissioned in September of that year for Nelson Flats, New York.

In 1863, he was reported at Racine and Pike Grove, Wisconsin. April 15, 1866, he was commissioned for Old Man's Creek, Iowa. Under his supervision, the church came to self-support in 1868. In 1871, we find him back in Wisconsin, located at Ironia in a Home Missionary field. Next, he was appointed to Arvonla, Reading, and Orange City, Kansas, beginning January 1, 1872.

In 1874, he was back in Iowa, located at Deacon, supplying also at Georgetown, and later in Givin. Here he continued in service for about four years, and continued in residence for two years longer. In 1880, he changed his residence to a Welsh settlement in the vicinity of Waukegan, Ill.

The Year Book for 1886, 1887, 1888, reports him in Wales---and then his name is dropped. He undoubtedly ended his days in the land of his nativity.

Seventy-seventh Street,

Charles Dame.

Charles Dame, son of Joseph and Annie (Plummer) Dame, was born in North Berwick, Maine, September 13, 1812. He attended the Berwick Academy; graduated from Bowdoin in 1835, and from Andover in 1838. He was ordained pastor of the First Church in Falmouth, Maine, May 29, 1839, and was dismissed August 11, 1855.

During this pastorate, January 28, 1840, he was married to Nancy Jenness Page, of Acton, Maine. He was installed at Portsmouth, New Hampshire, May 18, 1854, and dismissed November 12, 1856.

Following this, he had his residence without charge at Exeter, for fifteen years; and then a term of service in the West.

January 1, 1874, he was commissioned for Quasqueton, and Center Point, Iowa. In 1875, he was commissioned for Center Point alone. In September of this year, a report from him was published, as follows:

"We are on the whole making progress. We dedicated our new church last January, and have occupied it all the time since. Our meetings, especially on Sabbath evenings, are very well attended, sometimes crowded. Four united with us at our communion in January, and two in May, and four or five others will, I trust, unite with us in September. Our prospects are in many respects encouraging. There has been

a decided change in the community. When I came, there were four or five drinking saloons in full blast. For some time past, we have had but one, and that is kept by an inaccessible Dutchman. We think the influence of our church is being felt. Quiet and order are very marked in our meetings on the Sabbath. But there is much, indeed, yet to be done. Universalism and infidelity, which are much the same, and spiritualism, Satan's last delusion, with a vast amount of Sabbath breaking, are rife in this place. And yet, after all this, I have hope for it. The population is increasing. Something has already been done. The truth is mighty, and must prevail.

"I sadly miss many things I was accustomed to enjoy when in the East, but perhaps nothing do I feel the loss of more than of modern reading matter. I have not the means of obtaining needed aid in order to labor successfully in the ministry; and I do not by any means deem it begging to ask for such aid from such as are blessed with these means. If, dear brethren, you shall know of any wealthy man or wealthy churches who would be disposed to send some modern books to a toiling missionary, please tell them they would be most thankfully received. I have no commentary here, except Barne's "On the New Testament." But any books would be acceptable to me.

In 1876, Mr. Dame's commission was for Center Point and Troy Mills; but before the year had closed, he was back in New England. November 1, 1876, he was commissioned for

West Newbury, Massachusetts, and served the same for
five years. In 1871, he retired to Newbury, and
in 1872, he moved to Newburyport, Massachusetts;
and in 1885-7, he had also, as a part of his charge,
the church at Newfield.

He died at Newburyport, June 2, 1890, aged 60
years, nine months, and fourteen days.

I saw him in his last illness. He was of New England
origin and training. He carried the marks of his New England origin and training
in his face. He was sedate, modest, dignified, and very
earnest in his work. He did us good service in his short
ministry in Iowa.

Seventy-eight Hotel,

Lyman Dickerman.

This brother served the church in Iowa City for a portion of the year 1874.

He was the son of (Deacon) Lyman Dickerman and Vienna (Sproat) Dickerman, and was born at Brockton, Mass., June 8, 1828. He studied at Phillips-Exeter Academy, Exeter, and Frieze Latin School, Providence, Rhode Island, 1846-47; was graduated from Brown University in 1851; united with the Beneficent Church, Providence, 1850; and graduated from Andover Seminary, after taking the full course, in 1856. He was ordained April 29, 1858, as pastor at Gloucester, Massachusetts, dismissed January 19, 1860; installed at the Union Church, Weymouth, and Braintree, Massachusetts, January 17, 1861; dismissed June 19, 1867; was chaplain of the Third Massachusetts Cavalry in 1864; was acting pastor at Rindge, New Hampshire, from June of 1867 to October, 1868. Then spent one year at Walpole, New Hampshire.

He then went to Egypt and Germany, studying in the University of Halle, under Prof. Tholuck, in 1870, and in the Royal University at Berlin, under Dorner and Lepsius, in 1871, and 1872. He supplied the First Church of Quincy, Illinois, in 1873-74; was acting pastor at Gilroy, California, 1874-75. On his way to California, he stopped at Iowa City, and served the church there for a few months during the year 1874.

In October of 1875, he organized a church at Chico, California, and was its pastor till 1879, and during the same year, he was acting pastor of the church at Benecia, California.

He then returned to the East, and located at Boston; lectured on Egyptian Archeology, and was private instructor in Egyptian hieroglyphics. He has his residence in Boston from 1880 to 1891. He then moved to New York, and was there from 1891 to 1901. In 1902, he moved to Newton Center, where he died December 13, 1902, aged seventy-six years, six months, and five days. He died suddenly, in an electric car, of heart's disease.

He was married in Boston June 28, 1858, to Louise Thayer, the sister of Prof. J. Henry Thayer. Their only child, a daughter, died in infancy. Mrs. Dickerson survived her husband.

The degree of Doctor of Divinity was given to Mr. Dickerson by the Brown University in 1893. He was a member of the Society of Biblical Archeology, the American Oriental Society, the Society of Biblical Literature and Exegesis, and The Harvard Biblical Club.

He published a sermon on Christian patriotism, which he preached at Iowa City, July 5, 1874. He published, also, a Thanksgiving sermon on "A Revival of our Common Schools," this at Chico, California, in 1877. He preached there, also, a sermon on "Pelting with Stones" which was published in 1878. His sermon on "Recent Denials of the Divine Existence, a reply to Col. Ingersoll, preached in the First Congrega-

tional Church at San Francisco, was also published. The
Andover Review, in 1883, published an article by
him on "The Deities of Ancient Egypt." The same magazine
published another article in 1889 on "The Names of Jacob
and Joseph on Egyptian Monuments." Other articles were
published in various magazines---"The Hittites" in 1889.
"The Pharaoh that knew Joseph, and the Pharaoh that knew
him not," "Etymology and Synonyms of the Egyptian Word
for Pyramid," In 1900, his Thanksgiving Sermon preached
in the Madison Square Presbyterian Church in New York, on
"Society Responsible for the Faults of Public Men," was
published.

For much of the information respecting this brother, I
am indebted to Rev. C. C. Carpenter, of Andover, Mass.,
who kindly loaned me the Andover Theological Seminary Necro-
logy, 1800-1900. In a communication to me

"I remember Mr. Dickerman as quite loquacious, and as a
brother-in-law of Prof. Thayer, neither of which facts
would, as I know, detract from his usefulness as an Iowa
pastor. However, I do not see any hint of an Iowa pastorate,
but you may find a small interstice between his short terms
of service for your purpose---possibly while in transitu
to California."

Seventy-ninth sketch,

Charles F. Dykeman.

Charles Frederick Dykeman, son of John F. and Sophia (Ward) Dykeman, was born in Sweden, Nov. 11, 1840. He came to the United States with his parents in 1854. The family settled at Madison, Wisconsin, and here, for the most part, he received his education.

In a history of the Salem church by Junius H. Martin, it is recorded that Mr. Dykeman was ordained at Hillsboro, Iowa, in December of 1866, and that he was associate pastor at Hillsboro from 1866 to 1870. I do not find a record of the ordination in the Congregational Quarterly, or of his ministry in our denomination in these years at Hillsboro. The same authority says that Mr. Dykeman was pastor at Honey Creek, Minnesota, from July, 1870, to February, 1874. Our denominational records give no such information. Undoubtedly Mr. Dykeman began with some other body. I have the decided impression that he was a Methodist before he was a Congregationalist.

These early engagements in Iowa and Minnesota must have been before he was past his thirty-first birthday. The Home Missionary, and the State Minutes agree that he began with us at Hillsboro and Salem, March 8, 1874. The history of the Salem church has the following record of this pastorate:

On May 1, 1874, Mr. C. F. Dykeman was called to the pastorate, and labored much of the time under great disadvantage on account

On a number of occasions, while discharging his pastoral duties on several occasions for extended intervals of time. Finally, on a certain day in 1871, he resigned, leaving his wife and family, Aug. 1, 1871.

From December of 1876 to December of 1879, he was located at Nora Springs and Rock Falls. Then, for five years, he was pastor at Rockford. From February of 1874 to January of 1888, he was located at Forest City. From Forest City, he moved to Witoka, Minnesota, and was in service there until September of 1892.

From 1892 to 1897, and, perhaps, to a later date, he was the Minnesota Lecturer of the Good Templars Grand Lodge, with residence at Ashton. His name was dropped from the Year Book in 1897. I have the impression that Mr. Dykeman died some years ago, but of this I am not certain.

Brother Dykeman was a fine looking man. He had the bearing of a soldier. He stood erect. There was no droop to his head or shoulders. His hair was black. His eyes danced and sparkled. His lips and chin were covered with a white beard. His cheeks were pink and rosy. He was a goodly man to look upon. His pulpit and platform manners were very pleasing. He talked straight on, delivering his message without hesitation in choice language and with fine diction; and, what is rare for preachers, he stopped when he got through. If you had a chance to meet Brother Dykeman. You would not always agree with his contention. He had a theology and philosophy all his own; but he

could have been the intention to do so, and will
their report.

He and I had a little controversy when I was Superinten-
dent of Home Missions. I cannot recall the exact occasion.
I think he wanted to be my successor at Osage, but I did
not see my way clear to introduce him there. I remember
very well how it cut me when he begged me "not to be his
evil genius." I would not be anybody's evil genius for all
the world. Brother Dykeman was not in all respects my
"style of a man," but I trusted, honored, and loved him as
brother in the work of the kingdom.

Historical notes,

Hiram C. Childs.

This brother was born in Russell, Ohio, March 10, 1849. He graduated from Oberlin College in 1870, and from Yale Divinity School in 1873.

During his Seminary course, he spent two vacations doing Home Missionary work in Maine. In the summer of 1871, he was stationed at Lowell, and in 1872, at Monmouth. He was ordained pastor of the church at Chagrin Falls, Ohio, May 21, 1873, Prof. Hiram Mead of Oberlin preaching the sermon.

The following year he came to Iowa, beginning May 17, 1874, a pastorate of three years at Toledo. For the first year, the church had assistance from the Home Missionary Society, but at the close of the year assumed self-support. During this year also, the house of worship was materially changed and improved; and successful revival meetings were held. Of the revival Mr. Childs, in the August issue of the Home Missionary for this year 1875 reports:

"We have enjoyed a season of refreshing. The churches in the town united in a series of meetings that have been kept up for nearly six weeks, but are now closing. The spiritual pulse in all the churches was very low, but there is a much more hopeful state of things now. About twenty-five persons were converted. We have received no additions to our church yet, but expect several at the next communion

service. There is a spirit of union and harmony among the working members of the several churches that has not existed before for many years, and a ministerial association has grown out of the meetings. We hope the reproach may be taken from Zion, and that she may soon put on her beautiful garments.

While pastor here, Mr. Childs spent a portion of the year 1876 at Andover Seminary as a resident graduate.

From Iowa he went to Michigan, and for three years (1877-1880) was the pastor of the churches at Summit and Salem. The next pastorate was at Anthony, Kansas. He was here from 1880 to 1883. He then took charge of the church at Fowler; but in 1888 returned to Anthony and made that his residence for nine years, but without pastoral charge. In 1897, he moved to Springfield, Missouri, and was in residence there without charge for three years.

In 1900, he returned to New England, and to pastoral work. For two years he was at Rochester, Massachusetts. In 1903-05, he was at Shatham, and then returned to Rochester. Then, for two years, 1906-08, he was pastor at Andover, Conn.; and then for four years, 1908-12, at Middle Haddam, also in Connecticut. Mr. Childs is still living and is now the pastor of the Plymouth Church, Manomet, Massachusetts. He began here in 1914.

Mon. G. R. Struble, of Toledo writes: "I remember Mr. Childs very well. His work here was very successful."

He esteemed him very highly. He was regarded by all those people as a very capable minister. He left the field voluntarily. We all liked him very much."

Eighty-first street,

M. D. Archer.

Hermaduke D. Archer was born in Warrington, Ireland, December 22, 1820. His education was limited. He was brought up among the Methodist Protestant people, and had his first ecclesiastical associations with them being ordained by that body in 1858.

He entered the Congregational ministry at Genoa Bluffs, Iowa, his engagement with that church ending April 1, 1874. He was in service there for nine years. The church prospered under his administration. June 1, 1884, he was commissioned by the Iowa Congregational Home Missionary Society for the Madison County church, also Grand River, and Orient.

From 1885 to 1887, he was located at Orient. While he was pastor there, the church dedicated a house of worship, this building being removed from Grand River to Orient.

April 1, 1888, he was commissioned for Berwick, and the commission was renewed in 1889. While at Berwick, he also had engagements for a part of the time at Bondurant and Linn Grove. In 1890, he retired from public service, and took up his residence at Mitchellville, where in former years he had secured for himself a little home. Here he died November 19, 1906, aged eighty-five years, ten months, and twenty-eight days.

In an obituary published in Congregational Iowa at the

time of his death, he was a minister of the Gospel, a most respectable man, conservative in opinion and utterance, but caring much for the welfare of the mission.

Yes, he was a modest, conservative man. He expected no place excepting the lowly one, and none but the humble service. But he had some of the qualities of a lion. His shaggy hair and whiskers reminded one of the lion's mane. If occasion arose, he could growl and show his teeth and roar. There was a good supply of iron in his blood. He had in him the stuff of which martyrs and warriors are made.

I loved to hear Brother Archer preach. He had a firm grasp on the great verities of the gospel. His prayers ranged through the Bible, but left you at the gate of heaven. A very valuable man in his day and generation was this good brother, Barnaduke D. Archer.

Eighty-second Street,

Newell M. Calhoun.

Newell Hester Calhoun, son of William Morris and Louisa
Hester (Haley) Calhoun, was born in Warren, Middlefield
county, Connecticut, March 2, 1847. His ancestors, of
Scotch origin, came to Connecticut in 1715. Mr. Calhoun was
one of ten children, was reared on a farm, attended district
school, and remained at home until he was seventeen years
of age. He graduated from the Connecticut Literary Insti-
tute in 1866. For the next year, he worked his way through
this institution by teaching. He entered Yale College in
the fall of this year, 1868. After studying for two years
in the University, his health gave way, and he was obliged
to give up study for a time. Leaving the University, he
taught elocution, sold washing machines, bought wool, and
sold books. This outside work continued until the fall of
1871, at which time he entered Yale Divinity School, gra-
duating from the same in 1874. August 24, 1875, he was
married to Miss Laura Frowbridge Cannon, of New Haven,
Connecticut.

Mr. Calhoun spent the summer of 1873 in home missionary
work in Iowa. He was commissioned for Creston and Levinville.
His communication to the General Conference of the American
(the communication published in March of 1874) as follows:

The little church of this denomination at Creston and
Levinville, Iowa, is a very small one, but it is a very
active one. It has a very good pastor, and a very good
congregation. It is a very good church, and it is a very
good church.

"My commission was for Creston, Union county, Iowa, a young brick little place. I found a church of fifteen members, three male and twelve female. I say 'found' for as I could find no church record of members, and no one who knew who they were, it took some searching to look them up. We worshipped in a comfortable hall every other Sabbath, alternating with the Baptists. I preached in Creston seven Sundays. My congregation would average about one hundere. The church had sustained no prayer meetings, but in connection with the Baptist friends, a 'union prayermeeting' was started and well attended. Three united with us by letter August 17th, one of whom is a prominent citizen. Creston is as wicked as it is lively.

When I first went there, the population was about 1,000. In the summer, it seemed to be recognized not only as an institution for good in the place, but a necessity.

"One Sunday I spent at Murray, a small place on the railroad twenty miles east of Creston, where we have a church organized, and preaching once a month. The field that shared my labors with Creston was Nevinville, in Adams county, where I preached eight Sundays. They have no church, but worship in a school house, as they have done ever since their organization some twelve years ago. The present membership is not far from sixty. They need a church edifice, but do not feel able to build. How the hearts of some of the

Christians friends in Nevinville long for a church house! God grant that the day may not be far distant when this longing shall be satisfied! I found them well divided, but before the end of the summer, old differences seemed healed, and general good feeling was manifested. Two prayer meetings a week were supported, and very interesting ones, too. I shall never forget some of the soul stirring prayers that went up from the Nevinville school house.

"The congregation averaged about eighty---more than the house would comfortably seat. The Sabbath schools in both places were union schools, well attended, each numbering about one hundred and fifty pupils. At the west, both old and young attend these schools---a feature which is quite encourageing. During the summer, I made a hundred and forty-six calls on seventy different families. In every instance, I was received kindly, almost always with great hospitality."

"I found on these Western prairies people of culture, whom I am glad to have known, and a remembrance of whom I shall carry with me for many years. There is room enough for young men in the West, and they are needed in order that the Christian church may maintain its place in the midst of such growth in all other directions."

"The cry from Christian hearts in Southwestern Iowa is, Come, come over and help us! We know of many there who are praying that young men in our Seminaries may consecrate themselves to this work. There are 'giants' in the land, but those who go out against them will have the Lord on their

will, and shall most assiduously endeavor."

After completing his studies at the Yale Divinity School in the spring of 1874, Mr. Calhoun returned to Creston under commission of the Home Missionary Society, dated June 1st, of this year. June 13th, he was ordained at Creston, Father John Todd of Tabor preaching the sermon. Two of Mr. Calhoun's reports for this year were published. The first (March, 1875) is as follows:

"I have been on the ground twenty-six Sundays, and have preached fifty sermons. My two parishes are twelve miles apart, and I have found the duties of both combined to be very arduous and exhausting. Creston alone would furnish work enough for one man."

"It is now a place of 2500 inhabitants, and is growing rapidly. Eight have united with this church since I came, seven by letter, and one by profession. Many of the substantial families are in our congregation. We are praying that God will remember us. We have received for our Sunday School two hundred second-hand books from the schools of the churches in Harwinton, and Bethleham, Connecticut; also twenty-five dollars in cash from the New Milford Sabbath School. Also an elegant communion service from a friend in Guilford Connecticut."

"In Nevinville, ground was broken for a new church edifice the seventh of September. On Thanksgiving Day it was dedicated, and the hearty thanksgiving of the members of the

church who have been for years without a church house. I have seldom reached to a happier occasion than on the Sunday we held our first regular service in it. Would that those Christians at the East who are seeking for some place to bestow their charities, could know the pressing wants of some of these Western churches! Our church is 40x25, with a pulpit recess 4x10; and a spire 50 feet high. We have a good place for a five hundred pound bell. Where is the friend that will give us one? The building is painted white, Gothic in architecture, and is a real ornament to the village green. The capacity of the room is about 175, seated with pews, aisles carpeted, two chandeliers and pulpit lamp, black walnut pulpit, and communion table of the same---and all as cozy as it can be. This cost us about two thousand dollars, including the furniture. The Congregational Union gave us four hundred dollars, which when it comes, will pay our last debts. This we have done in these hard times, with most of the members of the church in debt. It has cost us some sacrifices, but our example is worth following. After this, we still have a weekly prayermeeting. There is much interest manifested in the preaching of the Word, and some are trusting seriously. We hope to see the Spirit poured out upon us mightily."

In his second report, published May, 1875, Mr. Calhoun writes:

"The hardships are forgotten, as we think of the harvests which God has permitted us to reap. At the beginning of this

report, I feel like standing just long enough to sing the doxology.

"You will remember, perhaps, that in my last, I gave an account of the dedication of our new church edifice at Nevinville. It was dedicated on Thanksgiving Day, and we should like to hold those thanksgiving services o'er again. Our hearts are fuller to-day even than they were then. We observed the week of prayer in both of our churches. At the close, there was some interest manifested. Indeed, there had been a cloud as large as a man's hand rising for some time previous, and many of the members, in Nevinville especially, had been praying for a plentiful shower of Divine Grace. The interest was such at Nevinville that I thought it best to follow it up with preaching services, prayer-meetings, and inquiry meetings, all of which God has blessed for good. At our first inquiry meeting, were only three present. The next night, there were twelve; the next eighteen, and so the meetings increased until we were compelled to adjourn from a private room to the school house, where we had sometimes as many as seventy. Convictions of sin were deep. Scoffers became penitents, and penitents, Christians. Men who have blasphemed God's name for years had a new song put into their mouths. Religion became the common subject of conversation everywhere. Backsliders were reclaimed. Old hardened sinners were conquered by prayer. And so the work went on. We continued the meetings through four weeks---until nearly exhausted. But the work has gone on, and still continued. The influence

of this revival must be felt during the year to come. I hope that several young men will be brought into the ministry by it. Twenty united with the church in Nevinville on profession of their faith, February 21st, and quite a number will unite at the next communion.

"During the month of Januray, I preached twenty-one sermons, attended one or more prayermeetings almost every day, held inquiry meetings, visited from house to house as much as my time would allow, and rode some two hundred miles on the open prairie, with the mercury at times, thirteen below zero. I am somewhat worn with my year's work and the exposure of the winter, and yet my general health is very good."

As a preface to this last report, the secretaries at New York write:

"Ought not a year like that partly recorded here and in a letter from this young brother in the March number be an irresistable attraction---an inspiration---to many students at Yale, Andover, and elsewhere, to go and do likewise somewhere in the great Home Missionary field?"

Sometime during this first- year, there was a dedication, also, at Creston, though Mr. Calhoun makes no mention of it in any of his published reports. It is something of a pity that Mr. Calhoun should have left this Iowa field, at the expiration of his first year; He gave place, however, to another Yale man--Nathan Hart Whittlesey--and thereby Creston and Iowa suffered no loss, as Mr. Calhoun's departure was followed by the arrival of Mr. Whittlesey.

of the

Iowa to accept a call to the First Church, of Cleveland, Ohio.

Calhoun writes:

"Immediately after graduation, I went back to Iowa, beginning work about June 1st. On the 18th of June, I was ordained to the Christian ministry by the Council Bluffs Association, and the meeting being held at Tabor. Father John Todd was the scribe. During the remainder of the year 1874, and until May 30, 1875, I remained in the service of the churches of Nevinville and Preston, where two hundred and fifty dollars were collected."

"In the fall of 1875, I was called to the Congregational church, of Westerly, Rhode Island, and also to the Jeanings Avenue Church, of Cleveland, Ohio. I accepted the latter, and began to work in December of 1875, remaining in Cleveland eight and a half years, during which time we spent one summer in England and Scotland."

"Owing to the health of my wife, we returned East during the summer of 1883, and received a call to the First Congregational Church, of Milford, Connecticut. We remained with this church until 1887, at which time I received a call to the First Congregational Church, of Canandaigua, New York. I removed to Canandaigua in January of 1888, and spent six years and a half with that people, when, on account of failing health, I resigned, and during the

year 1881 travelled in Spain, Italy, Germany, France, Asia, and through Europe.

"Returning to Canandaigua, I was called to the presidency of Keuka College, located at Keuka, New York, but owing to the lack of college funds, held that position for only a part of a year. From 1897 to 1907, I was pastor at Winsted, Connecticut, in the Second Congregational church, where a stone church edifice costing \$65000 was built. Again my health failed, and I moved to New Haven, proposing to myself no further pastorate, but to supply as needed in churches of the neighborhood. The same year, however, in December, I became interested in the Orange Congregational Church, and have been with this people until the present time, January 1915. In June of 1887, I received from Yale University, the degree of Master of Arts, and on June 27, 1899, was elected a lifemember of the Yale Corporation, which position I still hold."

"I have done some literary work. One of my books is entitled, "Picturesque Litchfield County," and another, "Litchfield County Sketches." I am an honorary member of the Chautauqua Scientific Society, and I am also a member of the Litchfield County University Club."

Mr. Calhoun gave an address before this Club, which was in part as follows:

"Any one who cares to compare the methods by which the Litchfield County boy of the last century obtained an education, with those which prevail today, cannot fail to mark

the difference. The outcome of the old was as strong and fortitude. The boy was trained to fear nothing. His education was made up largely of simulated difficulties. He was used to him climbing. The demand then as now was for youths who had not been accustomed to dodge difficulties, who were afraid of nothing. The public demands the same style of boy and young man as that called for by the Scotch doctor, who advertized for an office boy. To try the nerve of those who applied, he was accustomed to put into the boy's hands a bowl of hot porridge, and tell him to feed the fellow in the closet, on opening the closet door, a grinning skeleton confronted the astonished boy. At the sight of it, the boy would drop the bowl and run away as fast as his legs could carry him. This happened so often, that the doctor was in despair of getting the one he wanted. Finally, a boy presented himself for the position, and was given the same task. He opened the closet door, looked at the fellow he was to feed, and proceeded to give him a liberal spoonful of hot porridge. At this point, the doctor, who was something of a ventriloquist, seemingly mad the skeleton say: 'B-r-r!---B-r-r!--- but it is hot!' Calmly, the undaunted applicant for the position, replied: 'Hot, is it? Then blaw it, ye could bony, and it will be cool enough.'

"The Litchfield county boy, a hundred years ago, or less, had to endure hardness from the first. He was born and nursed in a self-denying atmosphere. He went barefoot, in spite of stone bruises and chesnut-burs, so late in the

autumn than in getting the cows on a frosty morning, he was
 want to jump into the place where his cow had been lying to
 warm his feet. He was accustomed to the cold by icy rooms
 and thin clothing. Two garments sufficed for the summer, and
 he knew no such luxury as an overcoat or underwear. The school
 was a mile or more away. In the face of bitter winds and
 cold, over the snow banks of the old fashioned winter, he
 walked, not having heard of the luxury of the district or
 town furnishing a conveyance. The text books were not pro-
 vided at public expense, but were very likely those used by
 his father and mother. When a boy went to the Academy he
 sawed his own wood, built his own fire, and made his own bed.
 In college, he worked his way through, very likely, living
 simply and practising the strictest economy, and he never
 heard of 'electives.' If he belonged to the early part of
 the century, he would have college prayers and one recitation
 by candlelight, and before breakfast. The thing which the
 boy did not naturally like to do, he was taught was good for
 him. A new theory has arisen, and now it is said that the
 youth should choose for himself, and do nothing he dislikes
 to do. His exercise, instead of being taken in the garden or
 the wood-shed, is taken in a fifty-thousand dollar gymnasium,
 or on a ten thousand dollar athletic field, as at
 Phillips-Andover Academy.

"Any system of education, whether old or new, is to
 be tested by its fruits. The product of the old was good;
 will that of the new be better? Horace Bushnell, that pro-
 phet-priest of Litchfield county, whose hundredth birthday we

are celebrating, built, as a memorial of his admission to Yale College, a mill dam, which was still standing only a few years ago.

"What, then, could I preserve in our educational system of to-day, out of the past?"

"1. The rule of obedience. The child, the boy, the youth, must be taught to obey. The Ten Commandments must not become obsolete."

"2. The rule of usefulness. Education is for the public good. It is not given to boys and girls that they may get more out of the state, but that they may put more into it. Every student is an almoner of the state, from the common schools to the University; he can pay for his education only by public service freely given."

"3. The rule of labor. Hard things to do and to endure make brave and successful men and women. Work is old fashioned, but as an essential part of education, nothing can take its place. The task must be set and accomplished, altho with mighty difficulties. Work makes men; want of it, the loafer and the public pensioner. Better no education than one that shall teach youth to escape hard labor. The stone wall that Horace Bushnell built made a man who could endure all sorts of hard labor, and every kind of discouragements.

"By these three simple rules, let us still educate the sons and daughters of Litchfield county: the rule of obedience, the rule of usefulness, and the rule of labor."

In a private letter, from Crange, Connecticut, dated January 12, 1915, Mr. Calhoun writes:

"No man it seems to me could that his life be accounted to so little, when he has had such magnificent opportunities. Perhaps, if I were to do it over again, I should hammer away in one spot, and help to make a great state. What would have happened had I stayed right along in Iowa? Who can tell. But my book was written - it was written and he guided him all the way? Sure I am that I have desired to be guided. Looking backward, there seems to me that providences which have made me to walk in the paths marked out for me."

Dr. Fraser, of Cleveland, Ohio, writes of Mr. Calhoun as follows:

"The Rev. David M. Calhoun was pastor of the Madison Avenue Congregational Church, about the time I was pastor at Madison; that is from twenty-five to thirty-five years ago. The church at that time was a rather conservative organization, of the family type, and, I think, Calhoun was a thoroughly satisfactory and efficient man in his ministry to them. He went to a leading church in Connecticut, and then to Orange, which is a small but vigorous and attractive country church about seven miles from New Haven. He has a presence of considerable dignity, and is a man of social position, and his wife, I think, even more so, and he is probably a person of some property. Calhoun must be now in his late sixties, but the last time I saw him, he was well set up, and looked as

Eighty-third Street,

Horace A. McQuillen.

Horace A. McQuillen, son of Thomas McQuillen and Mary (Smith) McQuillen, was born in Berlin, Ohio, November 5, 1841. He graduated from the Western Reserve College in 1864.

At the close of his college course, he led a life of army life. He went out in the 85th Ohio Volunteers, and in 1864-5, was agent for the United States Treasury Department, at Beaufort, North Carolina.

In 1865, he entered Lane Seminary, but graduated from Andover in 1868. He was ordained at Atwood, Ohio, November 11, 1868, serving at Atwood, Ohio, until 1870. He was pastor in this place for two years.

He then selected Wisconsin as his field of labor, and gave the principal part of his ministry to that state. He first located in Wisconsin at Berlin, where he was in service in 1870 and 1871. His next field was New London, where he had another short pastorate in 1871 and 1872. Here he found his wife, a Miss Emma Elida Patterson. They were married July 5, 1872.

From this field, December 1874, he reports:

"I have resigned my charge of this church after two years' labor. I found here twenty-four resident members the church discouraged, and in doubt whether to try to have a

have received eighteen members on profession, eleven by letter, and the membership now is forty-seven.

"The church is encouraged, hopeful, ambitious in a good way; have voted to be self-sustaining, and to pay a salary of \$1000--the least a minister can live on here, comfortably."

"Spiritually, we have had precious times. The Lord has blessed us, and the number added to the church is by no means all the reward. There are sheaves in the field ready harvested, among the young people, who soon will be gathered into the garner of the church."

Mr. [Name] was pastor of our church in 1876. In 1876, he was pastor of our church at Mason City. The church prospered in his hands. But his home was in Wisconsin. In 1877-78, he was located at Daraboo. Then he had a pastorate of five years, 1878-83, at River Falls, and Kinnickinnick. He then tried other states for a season, spending one year in South Dakota, where in 1883 he organized the church at Ree Heights. He then spent six years, 1883-89, in Wabasha, Minnesota. He then gave five years, 1889-94, to Port Byron, Illinois. But his home was in Wisconsin.

The next ten years, 1894-1904, he was with the North Side church, in Milwaukee; and then closed his life with a pastorate of five years at Port Washington.

While in [Name] 1876, [Name] was my neighbor of mine. In those two years, I learned to esteem him very highly. He was not a great preacher, but he was a

pastor, and a fine pastor. He took a deep interest in Associational affairs. It was in his mind and heart to care for the churches and communities and interests round about him, and in regions more remote.

It was only the natural thing while he was in Milwaukee, that he should be for a decade the Secretary of the Congregational Club of that city. Such offices naturally fell to him. Nor was it surprising that he should be for many years the correspondent from the Interior of The Pacific, published at San Francisco. He died at Port Washington, May 25, 1909, aged sixty-seven years, five months, and seventeen days.

Mr. Clarence Hill, of Port Washington, writing of Mr. Blakeslee, under date of November 1, 1911, says:

"Answering your kind favor of the 2d inst., I take pleasure in sending you the data regarding Rev. Mr. Blakeslee, together with a copy of the resolutions of the Milwaukee District Convention."

"Mr. Blakeslee was with us for five years as our pastor, and endeared himself to all who came in contact with him. He and his estimable wife were a power for good in this community. Mr. Blakeslee died in the harness, being sick only a few hours."

The resolutions enclosed in this letter were as follows:

"We, the ministers and messengers of the churches of the Milwaukee district, in convention assembled, May 26, 1909, here by express our deep grief and sense of sore be-

represent upon occasion of the Golden Jubilee of our beloved brother Mr. W. L. Blakeslee.

To shrink from the task of attempting to place on record any adequate estimate of the character and service of one whose life has been so closely interwoven with the life and work of our churches. Whoever was privileged with the acquaintance of Brother Blakeslee could not fail to be impressed with his strength of character, his intellectual grasp, his rare sanity, and balance of judgment, his manly dignity, his large sympathy, his uniform courtesy and consideration, his loyalty to friends, and to the institutions and causes he served, his unswerving fidelity to every trust committed to him. His accurate and comprehensive knowledge of our polity and denominational usages, and his intimate acquaintance with the history of our churches, made his services almost indispensable to this convention.

"His work, however, was not limited to his own church and this body. As secretary of the Milwaukee Congregational Club, as an active member of the Milwaukee Congregational Union for many years, and as a member of various committees of the State Association, he performed most valuable services with equal earnestness, conscientiousness and efficiency."

"We shall miss his genial presence and wise counsel whenever we meet for fellowship or to confer together about our common interests, but we shall ever cherish the memory of his fine spirit, his earnest Christian character, and his unwearied efforts to advance the kingdom of Christ. We

extend to the Strickland family our warmest sympathy, and assure them of our earnest prayers. But while we join with them in their sorrow, we also share their joy that such a life was lived among us, that his life has not gone out in defeat, but in victory, and that to him sudden death was but a transition from church militant to the church triumphant, an exchange of the fellowship of earth for the fellowship of heaven."

Under date of November 16, 1914, a daughter, Miss Lena J. Blakeslee, writes:

"You are right in thinking I was a little girl at Mason City, so little I've no memory of it, though I've always enjoyed the recital of the experiences there by my father and mother. My mother died last May, just five years after my father. She had made her home with me during those years, and I am trying now to learn how to get along without both of them. though I realize that the heritage which is mine is much finer than that of many people, and that I should be profoundly thankful. I would rather others would tell of my father, for whatever I try to say sounds like a platitude. He was strong and active physically; mentally, he was alert, not dependent upon what he had learned, but recognizing progress, he was eager to keep up with it. He was blessed with a cheerful disposition.

"However, I am finding that men remember him especially for two things: his finely balanced judgment, and his great generosity of thought for everyone. I am glad that my father may rightly stand to me the example of the manly Christian.

At the time of Mr. Blakeslee's death, Rev. J. L. Cory, then, pastor of the Pilgrim Church, of Milwaukee, wrote the

the following appreciation:

"Twenty-six years ago I met Mr. Blakeslee when he came into the Minnesota Synodical Conference, and became pastor of the Washburn church. I was then at Excelsior. I distinctly remember the first state convention he attended and the impression made that he was a brother of fine parts. We were travelling companions on the departing train from that convention. Our spirits seemed to meet in real brotherly fashion, and a friendship began which has ripened with the years.

"When he came to Milwaukee in 1893, to be the pastor of the North Side Church, I had previously been the pastor of Pilgrim Church. For the past sixteen years, we have worked side by side, doing team work together in the Milwaukee district convention, in the Congregational Ministers' Association, in the Milwaukee Congregational Club, and in numerous councils, etc. With our families, we have camped side by side in the woods, and shared each other's hospitality in our homes. It is the strong brotherly attachment of these years which prompt the words of appreciation I desire to write."

"Mr. Blakeslee was a genuinely friendly man. He had a genial, optimistic, cheerful spirit, and he easily contributed a large share of good fellowship to any company of friendly people. He was ever thoughtful of his friends, careful for their pleasure, and they treasured his friendship. This gracious gift gave him powers as a pastor."

"One of his prime excellences, as we of the Milwaukee Convention knew him, was his genius for the detail of executive

in the home, and lay open page down on his table, then his right hand was right. He had just lived through the night before.

In his history of progress, and in his own life, a great lesson to all men everywhere, and a great lesson to all men everywhere, that a good man will linger long in New London, Depere, Baraboo, River Falls, Milwaukee, and Port Washington, Wisconsin, Tabasha, Minnesota, and Port Byron, Illinois.

"The home life of such a man, of course, was exceptionally fine. All this rich equipment of life so endeared him to his brethren, and combined to enrich his home life and make it a great, beautiful, and noble."

His beautiful home, and his beautiful life, he wanted to go as he did. Sentiments like that expressed so heroically by Robert Louis Stevenson found echo in his soul:

Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me,
'Here he lies where he longed to be
Home is the sailor, home from the sea
And the Hunter home from the hill."

Horace E. Robbins.

Horace E. Robbins, son of Rev. (1846-1914) and Miss Caroline (1846-1914) Robbins, was born in Muscatine, Iowa, August 20, 1846. His father was one of the famous Iowa Band, who came from Andover to Iowa in 1843. Horace was named for Horace Hutchinson, another of the Band, who died at Burlington, the March before the boy was born in the Muscatine parsonage.

He came to live at this college. He graduated from this institution July 21, 1869. They gave the students full time in those days. Of course, also, Dr. Robbins, a trustee of Chicago Seminary, would send his son to that institution. He took the full course there, graduating in May of 1874. It was to be expected also, that the boy would settle in Iowa when he became a pastor. He began promptly after graduating, settling at Alden in June of 1874, and there remained in service until June of 1877.

July 2, 1874, he was married to Miss Abbie Whitcomb, of Grinnell. After his pastorate at Alden, he spent a year attending lectures in the Andover Seminary, from which his father graduated in 1843.

Returning to Iowa, in June of 1878, he began his second pastorate, at Postville. This Postville pastorate was cut short by reason of a throat difficulty which had bothered him all along, but now became so pronounced that he felt constrain-

ed to quit the ministry for a season at least.

In 1880, he took up Civil Engineering, and spent two years surveying in Texas. From 1882 to 1885, he was with the Canadian Pacific Railroad. He continued in the Civil Engineering service in Dakota, Minnesota, and Iowa, until 1887, at which time he became secretary and treasurer of Iowa College. He held this position for nineteen years. He began in November of 1867, and closed in May of 1906.

At this time there came to him a very serious nervous disorder, so that he was obliged to give up all work, responsibility, and care. After about three years, of invalidism, in good measure, his health returned. In the fall of 1909, he located at Eugene, Oregon, "where," as he writes in 1910, "he is now most pleasantly located on a small ranch, devoting his time and energies to the chicken industry, planting fruit trees, and resolved at the age of sixty-four to enjoy life in the midst of nature's most attractive surroundings for years to come, and to grow up with the country.

In 1914, he is still at Eugene, his old malady has come back upon him, but the attack is less severe than that of years ago. For the most part, his life has been one of sunshine and peace.

There is a slight intimation of the spirit of the man to be found in a short communication, which Mr. Robbins sent to Congregational Iowa in March of 1885, which is as follows:

"Dear Brother:

"Please find enclosed a Post Office Order for the Iowa Home

Missionary Society, as in the Advance for this year. I am sorry to see in the Advance that the Society is hard pushed. I hope its friends and helpers will rally to the rescue. The work must go on, and surely will, though the helpers fail at times, and the way looks dark. We can't always see prosperous times, either as individuals or corporations, like the I. C. E. M. S. Up on this north shore of Lake Superior, though cold enough about us, our hearts grow warm in thinking of Iowa and the good work in which you are engaged. May Heaven's best blessings be granted to you and all your associates in the good cause."

History--Birth, Education,

Daniel M. Breckenridge.

Daniel McKay Breckenridge, son of Andrew and Jane (McKay) Breckenridge, was born in Delphos, Ohio, February 26, 1837. Of his early life, he writes:

"I believe my Scottish parentage and their training, with that of the little Congregational church in a New England settlement near Marietta, which was the first settlement of the Northwest Territory, had as much to do with my fitting for the ministry as the schools I attended."

During his college course, Mr. Breckenridge had a little taste of army service. In May of 1864, he enlisted in the 146th Ohio Regiment, and was mustered out of service in September of the same year. A part of the time, he was at Harpers Ferry, under General Benjamin F. Butler, and a part of the time he was at Grant's headquarters at City Point.

He graduated from Marietta College in 1868, studied at Lane and Andover, but graduated from the Chicago Theological Seminary. He was ordained at Clinton, Wisconsin, September 21, 1869, Dr. Lyman Whiting of Janesville, preaching the sermon. Here, at Clinton, he was married to Frances LaRue Persine, May 10, 1871. He was pastor at Clinton from May, 1869, to June of 1872.

"In this pastorate," says Mr. Breckenridge, "my first ministerial friend, Rev. Joseph Collie, of Delavan, assisted me in a series of meetings, this was my first experience of

a revival, and it had a powerful influence as an issue over all my ministry. The ingathering there was thirty-two, twenty-six of these on profession, and eight by letter."

His second pastorate, from June of 1872 to 1874, was at Darlington, he then came to Iowa, and was pastor at Fort Dodge from June of 1874 to February of 1878. Commenting on his ministry here, Mr. Breckenridge says:

"The valuable part of the work at Fort Dodge was the saving of the church to the denomination. The additions were twenty-seven on confession, and seventeen by letter. The prayer meeting attendance increased from three to thirty-five."

While still at Fort Dodge, on account of a serious nervous breakdown, he took a trip to Scotland, and was there from October of 1877 to August of 1878. "The breakdown at Fort Dodge," he says, "and the year of respite at the ancestral home, was also a training for sympathy with the sick in the years to come."

Returning from Scotland in the winter of 1878-89, he supplied the Presbyterian church at State Center. Then came a pastorate of six years, December, 1879-October, 1885, at Keosauqua. Of this pastorate, Mr. Breckenridge says:

"The years at Keosauqua were a continuous refreshment. The additions to the church numbered ninety-two---seventy-one on confession, and twenty-one by letter."

One of the achievements of the pastorate, also, was the

building of a commodious parsonage. After this pastorate, Mr. Breckenridge went south, and during his sojourns south of 1881-87 supplied the churches at Fort Pierce and Holly Hill, Florida. In the summer of 1886, he supplied the church at Parkersburg, Iowa. From June of 1887 to October of 1890, he was at Bellevue, having Sabula as a part of his field a portion of the time. The additions to the church at Bellevue in this pastorate were twenty-nine on confession, and eleven by letter. Here, also, a parsonage was secured during this pastorate.

His next field was at West Salem, Wisconsin. He was here from October of 1890 to June of 1894. During this pastorate, the accessions to the church were twenty-eight on confession, and three by letter. In June of 1894, Mr. Breckenridge became pastor of the church at Prairie du Chien, Wisconsin, having Wylusing as an outstation. At the outstation, there was made a revival which secured three new members. twenty-one on confession, and three by letter. This pastorate closed in June of 1895, but ever after this time, Prairie du Chien was Mr. Breckenridge's home.

From 1895 to 1902, Mr. Breckenridge spent his winters in the South, at Mr. Dora, and Ormond, Florida, and Southern Pines, North Carolina. The accessions at these places were seven on confession, and twenty by letter. During all these years, he spent his summers at his home in Prairie du Chien.

From September of 1902 to September of 1906, he had charge of the church at Hammond, Louisiana. Here also he

was instrumental in securing for the church a fine parsonage. Mr. Breckenridge did some pastoral work in the South during the winters of 1906, 1907, and 1908, and then retired. Since that time, he has spent his summers in Prairie du Rocher, and his winters at Fairbairn, Minnesota.

Commenting briefly on his whole pastorate, Mr. Breckenridge says:

"Many, many were the funerals in these years, and the marriages reached to the number of one hundred and seventy-six. Among the many things that rejoiced our hearts were the increasingly large contributions to Home and Foreign Missions in most of our churches. This includes all our benevolent societies."

As here intimated, Brother Breckenridge was indeed a missionary man. He gave liberally himself to the various missions, and every church he served increased its benevolence contributions. One reason why he vibrated between the North and the South was the fact that for a number of years he was in delicate health. Having no children, it was easy for him and his wife to enter into these fields where their services were most needed. He took very little from the Home Missionary Society, although the churches he served were, for the most part, Home Missionary Churches. He gave a great deal of gratuitous service. Among the excellent men of the congregation, we would mention Breckenridge as one.

Highly respected,

John M. Bowers.

John Michael Bowers, son of George A and Anna Catherine (Snyder) Bowers, was born in Washington, Penn., March 14, 1835. His father came to the United States from Hesse, Darmstadt, Germany, in 1833. In 1836, he settled at Mansfield, Ohio. The son studied at Vermillion Institute, Hayesville, Ohio; graduated from the Michigan University in 1863, and from the Oberlin Theological Seminary in 1865.

He was ordained at Sedalia, Missouri, April 16, 1866, and was pastor at that place for four years. In September of 1866, he reports to the Home Missionary Society as follows:

"On the 12th of April, last, a most respectable body of Congregational ministers and delegates, from several Congregational churches of this state, met at this place and organized us into a church of Christ, and ordained me its pastor. It was a solemn, yet joyful and most interesting occasion to us all, one long to be remembered as an eventful day in our Christian course."

"The parts were all appropriate and ably sustained, and the exercises were listened to with deep attention by a large audience, a majority of whom had, perhaps, never seen so many Congregational ministers in their lives, and many of whom, perhaps, had never heard a single sermon preached by a Congregational minister. These people were born and 'raised' in that part of the country where our order of

churches never grew, simply because it would not betray the cause of liberty and bow down and worship the Moloch of slavery. Thanks be to God for the clean record of our churches on this slavery question, and that they now can be planted on this soil without compromising a single principle of the whole gospel.

"Council left a most favorable impression upon the minds of those present, and we feel that the brethren have helped our cause very much in this community, for which we thank them and the Lord and take courage."

"Our number is small, but several others have come in, and expect to unite with us at our next communion, and we hope that the tide of immigration now flowing into this state, and along this railroad, will bring us some more good congregationalists. There is also some hopeful material here, upon which to work, so that we feel confident that our little church will grow and we are encouraged to go forward with faith in God and in the future. Our greatest need at present is a church edifice; we can effect but little without it; we must have a home, a house for our God. All the other denominations have built or are about to build, and we are satisfied that if we take our proper position in this thriving city, which had doubled its population the last year, and is likely to do the next, we must erect a house of worship at once, as good as that of any other denomination."

In June of 1868, there is another report, as follows:

"It is with a glad heart that I write my report for the past quarter. The Lord has made it the most fruitful three months' labor of my whole ministerial course. Rev. J. Monteith, of St. Louis came to my assistance in January. We had already seen some tokens of the presence of the spirit, and the readiness of God to give us the desires of our hearts. The preaching of the Word was soon felt to be in the demonstration of the Spirit, and of power; and almost all who heard were deeply moved and impressed."

"Both Jews and Gentiles were pricked in their hearts and a number of the seed of Abraham, after the flesh, remained several evenings at the inquiry meeting, to learn more about Him who is the only Savior of dying men. They seemed much interested, and asked many pertinent and shrewd questions; but I fear that prejudice, blindness of mind, and perversity of heart were too strong to allow any of them heartily to embrace Christ as their Messiah."

"Thank God, the Gentiles received him whom the Jews rejected, and he was formed in them, the hope of glory."

"At least forty, in all, are hopefully converted. Quite a number of them are heads of families, but most are young people. Our church is largely composed of young persons. Twenty-one have been received in the last four weeks, and there are quite a number of others whom we expect to come in soon. Our membership is now forty-four; three times what it was a year ago."

Again in February of 1869, Mr. Bowers reports:

"Since my last report, our congregation has grown, and five have been added to the church. It now seems that this church, with God's blessing, will continue to grow and prosper. The prejudice against us, at first strong, is rapidly disappearing. Men of 'Southern principles' give us little encouragement, but there is no active opposition on account of our loyalty. Loyalty is decidedly in the ascendancy in this city, and so we are not at all troubled by the disloyal element."

"The great majority of the people here are from the North and East, chiefly from Ohio. Our city is rapidly growing. Three years ago, when I came to Sedalia, and entire stranger, it was a village of seventeen hundred people; now it has a population of full five thousand, with paved streets, large brick blocks of business houses, gas works, etc."

"Our Sabbath School has grown very much during the last three months. The average attendance is now about a hundred and forty. What a change in one year! We began a year ago last May with an attendance of twenty. Last fall, we had forty to fifty; in the spring, ninety or one hundred. Our total membership cannot be less than two hundred. Last year it was the smallest school in the city; now, considerably the largest. We truly thank God for this increase, and my prayer is that these young people may be early led to Christ."

"We have opened the campaign in earnest, and are now holding three meetings a week for prayer and conference, which

we have to keep up through the winter. We have organized our church into a system of six committees, giving to each committee specific work to do. Each member of the church is put on one or two of these committees. This is working well thus far, and my part of the work will be to make each of these committees more and more efficient, and to supervise the whole. My object is to make this church a live, active, working church of Christ, by organization, and by giving to each one something to do for the Master."

This pastorate at Sedalia covered a period of four years. In 1868, he took on Windsor, and continued there until 1872, the last two years of this pastorate, serving also the church at Greenridge. Here, at Greenridge, he was married to Helen A. Knapp, March 8, 1870. From Windsor, in May of 1871, Mr. Bowers reports:

"Our church has received nine additions during the quarter, four of them on confession of faith. One of these was an infidel for twenty-five years, who tried hard not to believe the Bible, but completely failed. He says that he 'knew all the time, in the depths of his heart; that these things were so, that his wife was right, and he wrong, but was too proud to confess his error.'

"Since coming here from Sedalia, my work has much enlarged, and having another church to look after, I am very busy. I have preached at Greenridge once every month, and gathered a church which, after some delay, has been recognized by a council. Twenty-one united to form the cr-

population, and there will soon. The prospects are encouraging. It is a new railroad village, in a rich farming region, filled with settlers. We have a great need first, and have a great advantage, as there was an urgent and real call for a church. The village is nine miles from Windsor, and I am to preach there every two weeks on Sabbath afternoon---quite a ride for me after services here. I preach, also, every other Sabbath to a German Congregation, in their own language, as they have no one else to break to them the bread of life.

"There are other points along this railroad which we ought to occupy at once. Where are the right men? If possible, send them here, too."

From 1872-1874, Mr. Bowers was at Lexington, Ohio. In 1874, he came to Iowa, and was here for seven years. From 1874 to 1877, he was at Parkersburg, and from 1877 to 1881, at Marshall, Mo. From 1881 to 1885, he spent at Chandlerville, Illinois, and then returned to Iowa, having residence for a year at Grinnell and supplying the church at Victor.

His last pastorate, 1886-1890, was at Kidder, Mo. Here he began to break down with softening of the brain. He died in office, January 16, 1891, aged fifty-five years, ten months and two days.

It was easy to see that Brother Bowers was of German extraction. He had no brogue, but he put sentences together

after the German fashion, and used some words peculiar to the German of some family. Indeed, as he was born, he spoke in a German that he was able to speak in the German language.

Physically, Mr. Bowers was tall and slender. His hair was light, his eyes blue, his beard was the down of a school-boy. His voice was rather harsh. He spoke with hesitation. There were foreshadowings of his approaching breakdown a good while before the crisis came. But he was a good brother, plain, humble, honest, self-sacrificing, faithful.

In reply to a request for reminiscences of his father, Mr. George H. Bowers, of Sedalia, Missouri, writes:

"Here permit me to divulge a secret, though nothing disreputable to my father. He might have been at E. a year longer, if he had wished, but rather than antagonize a rich farmer of A., who wanted to use a time worn custom of hectoring the preacher, rather than allow him the pleasure of withholding part of the stipends, father resigned. Also at P. the pastorate was of average length, and might have been a year longer, but not wishing to hinder the church by taking sides in a church or rather a family, quarrel, father resigned."

"Every church edifice wherever father preached was repaired and made attractive and no debts either of preacher or people was left to embarrass his successor, or disorganize the church. In matters of finance, he took the ground

that the pastor should contribute his full share to the maintenance of the church, as well as the membership, and in consequence of this attitude and practice, he was welcomed by the G. A. R. organization, school boards, and public lecturers in village life."

"Though a volunteer in the Civil War, he did not believe in war, race prejudice, or struggle for might supremacy, which is now disturbing the peace of the world. Though of determined character, he was sensitive to criticism, courteous, and kind hearted. His preaching was rather of the old style with its firstly, secondly, etc., but I fail to see that it differs much from the most effective preaching of to-day, and I incline his sense of man's soulmost needs find him opposed to Unitarianism, or the Higher Criticism, which is disturbing some of our churches today."

"He was not opposed to revivals, but being of German extraction, he held to the idea that home and church influence should go together. He believed in the Sunday School, the C. E., and had a catechism class to instruct young people before the C. E. idea had appeared. He believed in missions, home and foreign, though I think he gave his preference to Home Missions and the American Missionary Association. He always contributed to, and through his influence and example increased church offerings. He liked conventional services, and church choir music, and often thanked the choir leaders and the organist for their services. He liked social gatherings; and, understanding German, and the German people, he was

able to get attendance and interest and often active contributions to salary and church attendance on the part of the members."

"At home with the children, crawling about his knees, he always prepared a new and acceptable message each week; nor did he forget to get on Saturday, a sack of hoarhound stick candy for our benefit Sunday afternoon. He had more than the ordinary care of a man for many a years, mother was partially broken down in health. He put down in a record book, which he officiated, which would stand in a law court to-day, if some one needed such proof. Many a church treasurer personally advanced the salary when it was due him, knowing that he would not ask for it unless forced to do so."

"Graduating from the College and Theological Seminary at Oberlin, he was largely a product of President Finney. This great man had a great influence upon his thinking and his general character. He believed thoroughly in education. He spent one winter at Grinnell, almost for the sole purpose of giving the writer the beginnings of a classical education in the Academy. My mother has been dead now for two years. She was a noble woman, and did very much to help my father in his work.

"In father's record book, appears the following: 'August 26, 1879, assisted at the funeral of Rev. E. G. Carpenter, of Golden Prairie. He died of consumption, aged fifty years. Rev. B. M. Ansden had charge of the funeral and Father May,

of Manchester, assisted.' There are a score or more of these records, but they would be of no interest, excepting to the people of Parkersburg, Marlville, and Almorai. Thanking you for your interest, in my father, I am,

"Yours truly,

George W. Powers."

sixty-seventh sheet,

George Cakebread.

Where in the world this brother got his name, I cannot imagine, unless it was from his father and the woman who was willing to assume that name. So far as our records show, we had the Cakebread all to ourselves at Mt. Pleasant in 1874, 1875, and a part of 1876.

Neither our Minutes nor the Congregational Quarterly give any information as to where he came from to Iowa, or whither he went when he left Mt. Pleasant. Our records, however, show that he was ordained in 1872. Undoubtedly he was ordained in the mother country, England, whence, as I have recently learned, he came, and whither he returned after leaving Mt. Pleasant.

A notice of his death, appearing in the London Christian World, in May of 1913, gives us a little glimpse of the man. The clipping is as follows:

"The death has occurred at Ipswich, at the age of sixty-five, of Rev. George Cakebread, one of the most highly esteemed ministers in Suffolk. Educated at Cheshunt College, his first pastorate was at West-end Church, Haverhill.

"In 1874, owing to a distressing bereavement---the loss of his two first born children---he left Haverhill and went to America, where he took the pastorate of the Mt. Pleasant church in Iowa, and remained for two years. On returning

home, he spent ten years in the pastorate of the Tabernacle in Greenwich-road, London. In 1887, he acceded to a request to return to his former sphere of ministry at Laverhill, and early in his second pastorate, a new church and schools were erected, at a cost of 3,000 pounds sterling. After eight and a half years of service, he accepted the pastorate at Needham Market, and his pastorate there extended over fifteen years. Mr. Catebread was an ex-president of the Suffolk Union, and took an active interest in the Poor Law work."

Eighty-eighth sketch,

Charles Little.

Charles Little, son of Samuel and Sarah (Hill) Little, was born in Columbia, Connecticut, September 26, 1811. He was the seventh in descent from Thomas Little, who came to Plymouth, Massachusetts, and married in 1693, Ann Warren, the daughter of Richard Warren, who came over in the Mayflower. He was a worthy son of his Pilgrim ancestors.

In preparation for college, Mr. Little attended the Bacon Academy, at Colchester, Connecticut; graduated from Yale College in 1844, holding a high rank in his class. He studied theology two years in Auburn Seminary and one year in New Haven, where he graduated in 1847.

Choosing the foreign field, he was ordained to that work in his home church at Columbia, September 1, 1847, Rev. Joel Lawes, D. D., of Hartford, preaching the sermon September 29th, of this year, the month after his ordination, he was married to Miss Maria Norton, of Providence, R. I. and on their wedding trip, visiting from Boston that same month, they reached Madura, India, the next spring.

Mrs. Little soon gave her life a sacrifice to the service, dying July 18, 1848. Mr. Little labored alone until 1852, at which time he returned home, but went back to India the next year, taking with him Miss Susan Robbins, of Rockport, New York, as his wife. They were married September 15,

112
strength sufficient to continue their work, but in 1859, it became apparent that Mrs. Little could no longer endure the hardships of the service and the debilitating effects of the climate.

Returning to America, they reached New York, February 24, 1860. After resting for a season, Mr. Little, for a part of a year, 1860-61, supplied the church at Manlius, New York. From 1861, he was pastor at New Britain, Connecticut, and served in that parish until July, 1865. From July of 1865, to the same month in 1867, he was pastor at New Britain, Connecticut.

His first pastorate in the West was at Lincoln, Nebraska, and he was the first pastor of that church, which had been organized the previous year. Lincoln at the time was a mere hamlet, having a schoolhouse, a blacksmith shop, and four dwellings. No railroad had reached it at that day. Lumber to build the parson's house was carted fifty miles from the Missouri River. The reports of the missionary to the Home Missionary Society, will, in a measure, tell the story of this pastor. The first report, published in August of 1868, is as follows:

"The future of Lincoln brightens each month. Its growth this year may not be as rapid as some have imagined, but will probably be as great as we could reasonably desire. When I was here in November, there were within the town limits, only nine dwellings; now there is a population of

about four hundred. Next year, with a railroad approaching, and state lands in the county thrown into market, we anticipate a more rapid increase. Now is the time to lay foundations. If ever Congregational principles are to prevail in this state, now is the hour, and this is the place to strike.

"We need help. These Central states will soon be filled with a vast population, exerting influence for weal or for woe, upon the other parts of the country. We are in the heart of the nation. If the other members of the body wish to be healthy, safe, and prosperous, they must see to it that the heart is right. This will not be, unless the East will freely give us men and money to reproduce here Eastern institutions. In no other way can the East protect herself, and retain her influence."

"We need now a few good men, with some capital, who will come and labor with us to build up here, and eventually through this state churches, schools, academies and colleges, such as have made New England the pride of all her sons. We shall have many obstacles. The devil is at work. We are all poor. Drinking saloons multiply, profanity and Sabbath breaking abound. Pray for us!"

The next report, published in September of 1868, is in part as follows:

"Everything is new with us, and in the forming state. As the living tide begins to surge, excitement increases, speculation grows brisk, and Satan works. The State House,

a fine building, a substantial sandstone block for a bank and stores, houses, shops, and shanties are springing up, and with them saloons, where the poison is sold in abundance.

"Few families have come in as yet, but men, young and old, crowd the hotels and boarding houses, many of them corrupt and corrupting. Frequent visitors from abroad look eagerly for the 'main chance', and many think they find it here. Last Saturday, a man bought two lots, each twenty-five feet front, and an unfinished house, for twelve hundred dollars. On Sabbath morning, though a local preacher at home, he left for Nebraska City."

"Another man purchased fifty acres of prairie at \$55 an acre, situated three-quarters of a mile from the city limits. He is surveying it into town lots, and proposes to sell them, it is said, in New York! The call for his operation is seen in the fact that Lincoln has already only 960 acres surveyed and platted. Less than one-half of them have been sold for \$59,000."

"The climate, notwithstanding the winds, is extremely healthy. Perhaps for a time, ague may prevail, while the farms are breaking up. The soil is of the finest quality; men from Illinois have told me that they believed it better than many in that state. Persons competent to judge think that Southwestern Nebraska will be settled more rapidly than any other part of the country---partly on account of the soil and the climate, the latitude being that which suits the majority, neither too far north nor south; partly because the

amount of land thrown open to homesteads and preemption; and partly because of the location of the Capital here, and the consequent certainty that railroads will soon be built."

"The ample endowments of the state will also attract settlers. Besides two sections of land in each township appropriated for common schools, the state owns property to the amount of \$3,634,820. In addition the state has a cash grant from Congress, for penitentiary, of \$40,000, and the remaining unsold lots in Lincoln, estimated value, from \$50,000 to \$200,000."

"I am informed that two-thirds of these lands are located south of the Platte River. The state house, the University and colleges, as an institution, and the penitentiary, are by acts of legislature, to be here. The salt lands are here, the principal springs within two miles. No permanent arrangement can be made till the meeting of the legislature next January; but the Governor has arranged with a company to go forward this summer, pledging himself to save them from loss. They intend to make surface salt soon, and to commence boring for deep brine."

"Thus you see, that the possibilities of Lincoln are very great, its possibilities, most encouraging, and its certainties sufficient to justify earnest labor to plant here the pure gospel with the Congregational polity."

"If we expect to obtain a desirable influence in this central state of the Union, here is the place, and now is the hour to strike. If God is calling upon the Home

Missionary Society to work in this state, and in the time to form plans to occupy strategic points. The country south and west is rapidly filling up.

"But what are the spiritual prospects of Lincoln, you will ask? Until we have a place of worship of our own, it will be difficult to know who will come with us. The congregations are very much mixed at present. Last Sabbath morning, I heard a Protestant Methodist preach to thirty persons. In the afternoon, in the same school, I preached to sixty persons. In the evening, in the Methodist chapel, more than one hundred and twenty-five were present at my service. We sadly need a chapel, and I trust means may be provided to build before another winter."

"We especially need Christian laymen in all departments of labor, and, while they are promoting the temporal welfare of their families, will be willing to sacrifice something for the sake of laying in righteousness the foundations of this important state. We must have men of integrity, or their noble endowments will be perverted and wasted. The common school system is to be perfected, the University to be shaped, the internal improvements to be directed--all for the highest good of coming generations.

"How can this be well and rightly done, unless we have intellect trained and heart sanctified for the work? Can you conceive of any field more desirable for educated and Christian laymen than this? Is it possible for Christian farmers to accomplish more for Christ elsewhere, than by

scattering themselves over these rich prairies, and laboring to build up schools and churches such as have won the glory of New England? Urge such to come and see for themselves, and then in view of God's Providence speaking here, and of Christ's command, 'Go preach,' let them decide the question of duty. The multitudes will speedily be here. Can we not secure a due proportion of the good and the true?"

A report published in October of 1869, continues the story of this Lincoln pastorate:

"The future of our town seems to be assured. The growth is not rapid, but healthy. The June sales were a success beyond anticipation. The second one-half of the block in the town plot, less the lots given for church and public buildings, together with forty sections of saline land, lying within ten miles of the town, we advertised to be sold at auction. For one-third of the lots and one-fourth of the land advertised, one hundred and seventy thousand dollars were realized. The foundations of University Building, and of the Insane Asylum are being laid. Two railroads are being graded from the Missouri river, and it is probable that these, and perhaps a third, will have their cars running here within one year."

"The meeting of our General Association at Fremont was a pleasant occasion. The outlook was encouraging, yet the need of men was apparent. I regret that we did not, as an Association, make a strong appeal to Eastern Seminaries for help. An accession now, of ten men, in the vigor of

calculable value to this state."

After an arduous and self-sacrificing service of about three years at Lincoln, Mr. Little resigned in 1870, leaving a church on thirty-four members. The Home Missionary for June of 1870 has the following:

"Rev. Charles Little has resigned his charge of the church in Lincoln. During the term of his service, twenty-nine have been added to the eight members of the church, which he found there."

From 1871 to 1873, he was the editor of the Saline County Post, at Crete. Then he came to Iowa, and October 1st of this year, 1874, became pastor of the church at Corning. The side note in the Home Missionary record of his commission is this: "Trying to build."

Sometimes during the one year of Mr. Little's pastorate at Corning, he made a report to the Home Missionary, which was, in form and substance, not a report but an article. In this communication, he says:

"West of the Mississippi, we have an area of more than 2,000,000 square miles, without including Alaska. Should this area ever be settled, it will number two hundred and twenty-six millions of people, and in the whole country at this ratio, there would be 500,000,000. And should the whole land become as densely settled as are Great Britain and Ireland to-day, the number will be no less than 500,000,000. Perhaps not quite one-half of the

to be done in the older states; so that it is safe to say that fully one-half of this Home Missionary work is hereafter to be accomplished:---one-half this vast area and one-half this immense population of the future is to be Christianized, if Christianized at all, by Home Missionary agencies. Who can grasp the idea of such numbers, spread over an area so wide? Were a missionary to spend one week in each township of six miles square, he must live more than a thousand years. To visit each family of that population making twenty visits daily, would require ten thousand years. These figures may give some hint of the Home Missionary work to be done in our land.

"This work is to be carried on against many obstacles. Some of them arise from the condition of the society where most of the work is to be done---in the pioneer state of society, in the midst of a scattered people, their houses far apart, a few small neighborhoods, these coming together in one place, but few. If the missionary would reach the people, he must travel long distances; and if he would gain and hold their confidence and affection, he must give much time to visiting. The people are not only scattered, but also unsettled. They come professedly to make homes for their families; yet a large part of the first settlers fail to remain. Some who do well sell out, expecting to add to their property. Others fail and pass on, hoping to do better next time. This perpetual change in the first stages of settlement, is a serious hindrance to effective work. Again, the

people are heterogeneous. Coming from different parts of the world, their diverse thoughts, feelings and habits, do not easily assimilate. There is little sympathy; no strong bond of union. Years pass before they crystallize into one compact, homogeneous society. Then again, the people are busy. Labor and care oppress them. Only with the greatest difficulty can even earnest Christians find time for religious duties. These stubborn hindrances can not but greatly retard the missionary work, and depress the faithful workman."

"Other obstacles arise from the imperfection of the instrumentalities. The missionaries, though good and partially sanctified men, are yet but men--very human. Environed with difficulties, oppressed with the multifarious forms of labor, they have little time or strength for self-culture. The lack of comfortable and quiet grounds for domestic life, or when; often sorely tempts them to engage in business---a resort which never fails to weaken the missionaries Christian influence, with little or any compensation in worldly comfort."

"To this imperfection of instrumentalities is due the great waste of the Lord's money and talent, through denominational misjudgment, ambition, and strife,---in small villages giving a name to live to four, six, or eight churches where two would be enough; in country townships, to two, three, or four, where only one is needed. That is the effect?---These churches are tempted to envy, strife, uncharitableness, proselyting---conduct which men of the world are glad to seize upon as an excuse for their rejection of the Gospel.

To support these rival churches, money went into the Lord's treasury with eager and self-denial, for the name of God and the spread of His Kingdom, is wasted---wasted, when there is such a call for consecrated men and money, in places where Satan reigns unchecked. Not such was the practice of the apostles. Once, indeed, Paul and Barnabus disagreed, but they did not attempt to establish rival churches in Antioch. They went in different directions to preach the one gospel to the destitute. There were no 'sects' in their days. This sagacious body, now so highly approved by many, was left to be discovered in later ages by a wisdom approved if not instigated by the Adversary.

"How must this method of working appear to the wise and loving Lord, our Master and Head, who knows no denomination or sect, and in whose sight all His real disciples are members of the one family of God on earth and in Heaven?"

"Other obstacles arise from a want of appreciation of the work, and a lack of consecration on the part of too many nominal Christians. There are many bright exceptions; leaders and patrons of our missionary societies, and devoted others, here and there a working church, not a few praying bands of elect ladies, who freely give money and toil to supply the physical wants of their brethren and sisters on the frontier. But how many church members seem number of reported conversions was 3,440. Here is proof that God favors this work, and there is abundant evidence that He wills its completion. He has decreed and foretold the redemption of the world.

This redemption is to be wrought out by the labors of his church. To effect this speedily, a truly Christian nation is needed. His providence indicates that ours is to be the favored nation, second, at least, to no other; that our truly Christian people shall be prepared for spiritual conquest. However this may be, there is no more important part of the world to be redeemed; and since God had done so much to Christianize it, we must believe that he purposes to complete the work; and we know that whatever God purposes, will surely be accomplished."

"Here, then is ground for largest faith; faith like Abraham's; faith which will cause Christian men and women to lay themselves and their children upon Christ's altar, living sacrifices; to lay their talents and property there also, to be expended in this service. And is there no reason in this sacrifice? Are these not just and adequate motives for it, which we draw from considering the blood that was shed that it might be accomplished? The millions of priceless souls in danger; the powerful impulse which the full Christianizing of this nation will give to the redemption of the world; the glory which shall rebound to the Father by the restoration of this rebellious world to its allegiance?"

"For such a glorious end, Christians, in their several folds are laboring, giving, praying---each with mind and heart set first and chiefly upon the work of his own division

of the West? This is well; but may not a larger spirit, be better? Was not the time come when Christians may lay aside the selfishness of sect, and be more willing that God should do his own work in his own way; willing that God shall be honored by any people whom he chooses to bless; willing that souls shall be saved by any means which the Spirit approves; willing to occupy any field, or to abandon any field, as the Providence of God shall direct? Is it not time for leaders and members of all evangelical churches to unite heartily with each other in laboring for Christ, even if for this they must abandon former names and even if the number of denominational churches shall be somewhat diminished?

"When Christians as a body are honestly ready for this, may not we reasonably expect our God to send a Pentecostal baptism, so that not three thousand only, but a nation shall be converted in a day? Then shall the missionary work of this land, and of all lands, be speedily completed; and as now in Heaven, so in all the Earth, shall God be glorified."

After one year at Corning, in October of 1875, Mr. Little took charge of the churches at Lewis and Bear Grove, and was in service on this field for ten years. Here I found him, active and happy, when I began my home missionary work in 1882. The churches prospered greatly under his administration. There was but one of his reports from Lewis published, and that was not properly a report any more than the one from Corning, but a series of observations and questions. In this communication, reviewing the revival

work of the last winter on his field, Brother Little writes:

"The result was that the majority of our church members were greatly refreshed, about twenty persons were joyfully converted, and, at the last communion, all were received to the church on profession. But, while we desire to be truly grateful for so rich a blessing, and to render continued thanks to God for his undeserved mercy, we feel that much more ought to have been accomplished, and would have been, had the faith and sacrifice of his people been equal to his desire to bless us."

"Here and elsewhere, in these late revivals, there seems to have been a lack among Christians, converts, and inquirers, of that intense earnestness which is born of a deep sense of sin and a realization of the presence of God. Is this characteristic of the revivals at the East, also? Does it arise from the lack of preaching the terrors of the law, and the sinfulness of sin, or is it owing to new moods of thought and feeling prevalent in society? Should pastors and Christians seek to bring back the experiences of former years, or should they regard it as the will of the spirit that love is to be the chief motive and subject, and quietness the chief characteristic of future revivals."

Of this pastorate, Mr. Little's daughter says:

"During his ten years at Lewis, Father was intimate with Mr. C. C. Lewis, of Lewis, and he was invited to Haven to attend the Forty Years' Reunion of his class at Yale. His classmate, Rev. G. S. F. Savage, D. D., of Chicago,

go, who was present also."

for him, so he resigned in July of 1885, and accepted a call to the little church at Flag, in the Indian Territory. His last pastorate, closing in September of 1888, brought him to the age of sixty-nine. He then resigned, and went to live with his son, Robbins Little, in Los Angeles, Calif. Here disappointment met him. His son with whom he hoped to spend his remaining days, died suddenly. Returning to Lincoln, he found a welcome and a pleasant home with his second son, Prof. Charles N. Little. In the winter of 1891-2, he was afflicted with a severe attack of rheumatism, and partially recovered as spring opened. But August 10, he was again confined to his room, and gradually failing, till August 19 (1892), when he gently fell asleep in Jesus."

Mr. Little was a pleasant, pure-minded boy, and a noble Christian man. Said a schoolmate, when told that Mr. Little was converted, "He is living a better life!" "Converted! He can never be a better man than he has always been." He was so pure, so sincere, and so devoted, that all who knew him respected and loved him. He was a kind father, a devoted husband, and a much loved brother. He was a true minister, a devoted pastor, and was ready for every duty. He was ready when called, and longed to depart. His friends cannot wish him back, but rather rejoice that he is where pain and parting are unknown."

There is no occasion that I should testify that Mr. Little was a very excellent and useful man. His face and

speed, and his reports gave a true picture of the fact that he was a genius Yankee.

His reports show thorough intellectual training, a familiarity with good English, a far reaching range of intellectual and spiritual vision, and an old fashioned orthodoxy, with some glints and gleams of the more modern theological views.

His was an honest soul as ever stood face to face with God and with his fellowmen. He loved the lowly places of life, but he dwelt in the high places of love and faith and hope and joy and peace. A veritable saint on earth was this good man, Charles Little.

11-10-1871, 1872,

John A. Palmer.

This brother comes into our records at Gridley, Illinois, in September of 1868. Though he was ordained in 1859. The exact date and place of his ordination are not stated, nor is the body into which he was received indicated.

In 1872, beginning October 1st, he was laboring at Canton and Sioux Falls, South Dakota. From this field, in November of 1872, he reports:

"I have had difficulty, at starting, in arranging so as to hold services regularly. At Canton, here was at first no room in which we could meet, except the school house, where five other denominations met. At Sioux Falls, I could only have meetings in the afternoon, as the only available room there was an old barracks, occupied on alternate Sunday mornings by the Methodist and Episcopalians. After some weeks, we secured temporarily, the log house here, in which Mr. Ward (Joseph Ward) preached on his first visit. I then arranged to have service here each Sabbath morning, and then drive to Sioux Falls (twenty-one miles,) to preach at four o'clock. We must soon give up the log house, as it is to be used as a printing office.

"Seeing the urgent need, our brethren determined to erect a small house of worship---24x52 feet. Most of the material is on the ground, work is going on, the frame will

probably be raised this week, and it will be ready for use before a great while. The good, faithful brethren who carry forward the work, place the building of this house before that of their own dwellings.

"This place is the natural center of a large tract of very fine agricultural lands, already considerably improved and daily becoming more so. But the town grows slowly. In most cases, there seems to be too little confidence between man and man. The people are very religious, as you would judge from the number of denominations. A very large proportion belong to some church; and they talk about religion a great deal. Yet, that we should undertake the building of a small church, seems to fill some of them with bitterness, and arouses strong opposition."

"At Sioux Falls, there is not so much religion--of the above sort; but along with much open wickedness, there is frankness and candor. Too many of the people are profane, violate the Sabbath, and do not attend public worship. Yet, they have a large kindness and generosity. I have organized a church there of ten members, with others to unite soon. When the time comes to build a house of worship, I think the means can be secured, as several of the largest property holders favor the enterprise."

In December of 1872, there is another communication from Mr. Palmer as follows:

"A part of 'the new plan', as published in the Home

Missionary for here. Last, recommended that 'in the frontier states, especially, larger provision be made for prosecuting missionary work among the floating and pioneering population, where it may not be at once practicable to organize churches.' This place furnishes an example of the working of this plan. Six months ago, your missionary was sent to this part of Dakota, to labor half of the time here where there was no church organization, and the other half at Canton, where was a small church which had never had a minister, and was thoroughly discouraged. These places are two county seats, twenty miles apart, and give promise of growth. The fertile lands around them are being rapidly occupied by homesteaders."

"What are the results of these six months of labor? Here at Sioux Falls, a church has been organized which now numbers seventeen members. This is the Lord's doing, for the prepared people were here, and your missionary had but to find them, bring them together, and propose their fellowship in a gospel covenant. An opportune visit of the Field Superintendent helped to complete the organization. A room has been secured for our services, and we hope to build the next season. Several of the largest property holders are interested; and with a valuable water power, beautiful scenery, and enterprising citizens, the place seems destined to thrive.

"At Canton, the church has been much encouraged, and has taken a new start. Two have been received to membership

on profession of faith, and several by letter; and a house of worship, small, but large enough for our use, substantial, neat, and commodious, has been built. It is soon to be dedicated, as a pioneer church of the Sioux Valley. There is but one other church begun by any denomination within forty miles. The little band who have built it, under many discouragements, will observe its dedication with great joy, gratefully remembering your society's aid in sustaining the ministry, while all their efforts were given to the erection of this house, indispensable to their existence. They have asked no aid from the Congregational Union."

Again in January of 1874, Mr. Palmer writes from Sioux Falls, as follows:

"Our obstacles are many. One of the chief is the need of a sanctuary. We have no place of regular service. Some times our meetings have been held in one room, and sometimes in another. The hall which we expected to secure is not built, but we are promised that it shall be soon completed. You can understand the influence on a congregation of being driven from place to place, not knowing sometimes when they separate where they meet the next time. Speculation and its excitements have so preoccupied the people's minds as to shut out all religious interest."

"There are about three times as many houses in the town as there were five months ago. The gathering of materials and building have kept people from religious service on the Sabbath. Then, a minority of the people seem opposed to all

progress, and spirit of enterprise, and these have increased
their vitality."

There is still another report from Sioux Falls, published in June of 1874, which is as follows:

"The quarter has been a busy one, and its labor a delight, though I have not been permitted to gather a large harvest. The homesteader who begins with a tract of raw land has a great work to do, for returns inevitably small. But, cheered by the thought that this labor will tell by and by, 'he waiteth for the precious fruit of the earth, and hath long patience for it.'

"Let the contributors of the Society know that the poor struggling settlers on the frontier, to whom your missionaries bring the admonitions, counsels, and consolations of the gospel, are very grateful for the service, without which many would be entirely destitute of religious instruction. Yesterday, I was called to the funeral of a child in a neighborhood a few miles out, where few of the settlers have such clothing as they would like to wear to meeting in the village, not to speak of the distance. Some of them have been members of churches, but their love has grown cold, and they have fallen into neglectful habits. Yet they crowded into the house of the afflicted family, and as I spoke to them of Jesus and eternal life, tears were in many eyes."

In October of 1874, Mr. Palmer came over to Sheldon, Iowa, taking up the work begun by brother H. D. Wiard. His first report from this field, published in October of 1875, is as follows:

"We are making renewed efforts to build a church. Last year, we started the church, but the members were so poor, and many were inclined to postpone it indefinitely. Now our members are better off financially, considering their circumstances. But coming to worldly business men, the difference is seen at once, though I had been all my life in the village."

"The crops are looking finely, and there are few if any signs of grasshoppers. They were flying over, very thickly, for a few hours last week, and there was a fulfillment of Joel ii, 6. You can perhaps scarcely imagine the 'Burden' in the conversation of many. They scarcely utter a sentence without reference to the dreaded insects."

"All this fearful, unbelieving class of people, give us nothing for church building. If our members are as much disposed to go forward after harvest as they now seem, and if we will be patient, we will have a church."

"Please send my draft, as soon as you can, in justice to others. I regret to learn that the treasury is empty, and that the Society is without means for carrying forward its blessed work. I shall never murmur at any delay in the drafts (though I need a salary) as I know the Society is poor. I am very grateful to the Society for what I have experienced in its service, and am glad that it does not borrow money."

Yours truly, [Signature]

field was visited and destroyed. The locusts were
seen in great numbers in the field, published in 1877,
in 1877, which was as follows:

"This quarter has been one of great anxiety to my
people. With the coming of warm weather and the time for
seed sowing, the locusts began to hatch out in great numbers.
Many people were without seed, and could procure it only by
sacrificing their money. And in some places the locusts
Those who put in seed did so with many fears of losing both
seed and labor. A great many locusts were destroyed. All
the farmers fought them. But almost every day it was said
of some field or other, 'the crops are all eaten up.' The
season has been favorable here for the pests. They are now
growing very fast, and are now doing more damage than before,
being larger and more voracious. A large portion of the fields, perhaps half,
have been eaten off entirely. Others are only partially in-
jured, while a few are not hurt at all. But it is not an
uncommon thing for a field to look very promising one day,
and the next day to be a bare field. The locusts have
church have lost their entire crops. As everything depends
on the crops, the people have been unfavorable to our reli-
gious work. But the little church at Pattersonville is be-
coming compacted, the members showing affection for each other,
and also in the work which they see is before them to be done.
But they are too much straitened by the 'present distress'
to do anything now toward securing a house of worship."

In 1878, Dr. Palmer's list was located at 115, I., Valley Springs, Dakota, and Luverne and Clinton, Minnesota. The next year, he is reported in the Year Book as located at Valley Springs, without charge; and here at this time, he dropped out of sight. I have the impression that this was the end of his ministry, and that he became a Dakota farmer. I think I met him once or twice in Northwestern Iowa in the early days of my Secretaryship, but I have only an indistant remembrance of him. I learn that two of his daughters are living in Dakota, and I hope to hear from them before this sketch is finally finished.

One of the daughters, Miss Alice E. Palmer has been heard from, but her residence is not in Dakota, but at Muskogee, Oklahoma, where she is a teacher in an Indian school, located there. She writes: "I am ashamed to acknowledge it, but I am forced to confess that I know very little of father's life---how little, I never realized before."

"He was born in Macoupin county, Illinois, October 3, 1838, and died in Saltillo, Mississippi, February 10, 1912.

His mother was left a widow with twelve children and it was a struggle to educate them, but all of them did receive a fair education. I have often heard my father speak of being away to school, but strange as it may seem, I do not remember where. Neither do I know where or when he was ordained. I do know, however, that he served as chaplain of the Fifty-fourth Illinois regiment from Christmas

Day of 1863 till the regiment was mustered out in the spring of 1865.

"The last twenty years of his life he suffered from injuries received in the war, and lived a very secluded life. I saw little of my father during this time, which probably accounts for the meagre knowledge I have of his history. But I remember him as an earnest, sincere man, with a passionate love for reading and study, my impression is that his early advantages had been somewhat limited, but that he possessed an intuitive appreciation and love for the best in literature and the important elements in history. He had remarkable memory, and instinct, for history, being especially interested in man's struggle for religious and political freedom.

"He was proud of the Congregational church because of her part in this history as well as her wonderful zeal in missions. His life and teachings have influenced my whole career, and it was his stories of the Indians and his missions field that led me into the Government schools for the Indians, and held me there for fifteen years, that I might in even a slight degree carry on his work, though I am not teaching under the Mission Board."

"I am indeed glad that I am able to give even a little to his memory; but it seems strange even to myself that I do not know more. For the first time the fact is impressed upon me that he talked very little of himself."

Ninetieth sketch,

Parley B. West.

In response to my request for an autobiography, in 1914, Mr. West wrote in substance as follows:

Parley Brown West, son of Cornelius and Margaret (Major) West, was born in Coal Run, Washington county, Ohio, June 25, 1843. He attended public school at that place for about three months each year from the time he was six years old until he was ten, at which age he migrated with his father's family to Rock Island, Illinois. (This means of transportation was by wagon, drawn by two horses. The trip occupied seven weeks of time, and they reached Rock Island in October of 1853.) In the spring of 1854, the family moved to a farm of virgin prairie soil in Mercer county, Illinois, about eighteen miles from Rock Island. Here he attended the public schools, as his duties on the farm would permit.

In 1856, he was the only one of his family to yell for the first nominee of the Republican Party for President, John C. Fremont. In 1860, he was an enthusiastic lung supporter of Abraham Lincoln for President, and again no one in his family agreed with him; but he was busy carrying a "wide-awake" torch in the profession of the great rail-splitter.

In the winter of 1860-61, at a United Brethren meeting, he was converted, and united with that church. On February 1, 1862, he enlisted in Company 3, First-fifth Illinois volunteers, and was sent to rendezvous at Camp Douglas, Chicago, Illinois.

While doing guard duty (overprisoners) he was taken with the mumps, during a driving snow storm. He remained in quarters during this sickness, as the hospitals were overcrowded; but as he was convalescing, the measles ensued, under which he was seen prostrated and had to be carried to the hospital in a helpless condition. He was unconscious for two weeks, and then recovered very slowly and quit the hospital with every symptom of consumption. Treatment not improving his condition, he was finally discharged at Harper's Ferry, on account of disease of lungs. This was August 16, 1862.

He returned home and by exercise in the open air had recovered enough by spring of 1864 to attend the Quarterly Meeting of the U. S. church, when his presiding elder (Rev. Isaac Kretsinger) induced him to promise to accept a license to preach at the next meeting in July. About the first of June of that year, he fell in with Job Cooper (Governor of Colorado in 1890) and was persuaded to enlist in a company of 'Hundred Days' men" then being recruited in Galesburg. This company became Company C of the 137th Illinois Infantry. This regiment suffered greatly in a night attack by Forest, July 20, 1864. The attack was made at about 2 A. M., and the regiment did not get to camp until about 3 P. M. While lying low in support of a battery, he thought about the Quarterly Meeting then in session, where he had agreed to accept a license to preach, and, incidentally, he thought of Jonah and the whale. During the fight, in its earliest stage, his regiment halted in front of a considerable body of

the enemy, which owing to the powder smoke and heavy air, could not be distinguished as mounted or on foot, but a volley fired by his regiment was answered by a piece of artillery charged with grape and canister at a distance of less than a hundred yards. He threw himself on the ground, and loaded his musket, thinking that the regiment would be ordered to charge the battery. No such order being heard, as he finished loading, he looked around and found only one comrade, the son of the Lieutenant-Colonel. Of course the two followed the regiment, which was in swift retreat. He was promoted by the sergeant for bravery on the field, but he has always insisted that it should have been for stupidity, as he did not know enough to run when the others did.

He returned from this service very much enfeebled from an attack of fever. In the autumn of 1865, he went to the state of Kansas, and taught school for three months about five miles from Lecompton, but on the other side of the Kansas River.

He attended a college with the high sounding name of Lane University, but whose course of instruction was hardly equal to that of our present High Schools, the Literary Society he found very good and helpful, especially in the line of Parliamentary Law and debate. He held the position of censor during the entire term, and was in every debate. This being all the college education he ever had, he does not think that he could be called a college man.

He taught the same school in the summer of 1866 that he had taught in the fall of 1865.

The United Brethren, during the summer, licensed him to preach. About this time, he accepted a commission from the American Sunday School Union to travel as their missionary in a few counties in that part of the state. He had served out a few weeks in this missionary work, when business affairs called him back to Illinois. He chose to ride through on his pony rather than sell the animal to which he was much attached, to obtain money for the trip. On the second day of his journey and before he had crossed the Missouri river, he was attacked by fever and ague. He thought the best way to beat that combination was to keep right on and ride it down. He crossed the river at St. Jo on Friday evening, and on Sunday filled morning and evening preaching circuits about twenty miles from St. Jo, and then pushed on east with the chills rattling him every other day, and the fever burning his brain as he rode in the sun. At times, he would lie down upon the prairie and hold his straw hat over his head for a temporary relief from the sun's burning rays.

Of course there was a great deal of feud existing between the Union and Confederate soldiers of Missouri, who had returned to their homes. He passed through several communities where fights to the death had taken place. At every stopping place, he made it known that he was a Union soldier, but he received kind and hospitable attention in every place. At three different points, rebel sympathizers even offered to keep him free of charge and pay his doctor's bills if he would stop long enough to break the ague. But

he pushed on, determined to ride the whole distance until he came to Eddyville, Iowa. There, after being tenderly cared for at a hotel from 5 P. M. until 9 A. M. of the next day, he again mounted his pony, but had gone but a short distance when he began to vomit. He stopped, and started several times, but always with the same result. He sold the pony and took the train for Galesburg, Illinois, and on the next day, reached his father's house at Henderson. A terrible fever ensued, and it was ten months before he was able to attend to business, and a year before he had ordinary strength. Since that time, he has not been confined to his bed by sickness of any kind.

In the fall of 1867, he was appointed by the U. S. Conference to supply a circuit in the southern part of Illinois. This work he continued until the spring of 1868, when he resigned to take work for the American Bible Society in the counties of Pike, Calhoun, and Greene.

In the fall of 1868, he began to doubt the inspiration of the Bible. He at once resigned and went to St. Louis county, Missouri, where he taught school until the summer of 1869. He at that time returned to Illinois, and taught several terms of school.

He then engaged to travel for a St. Louis Drug firm as salesman. All this time, he was investigating various phases of infidelity and so called liberal philosophies. In 1871, he visited his brother, (the late Rev. Robert West) who was then pastor of a Presbyterian church at Ludlow, Kentucky,

opposite Cincinnati, and a suburb of that place. Here, after discussing his lapse in faith with his brother, he was brought back to the old faith, joined his brother's church, and after studying Greek and Latin for a few months, under a private tutor, he was admitted as a student to Lane Theological Seminary. After remaining here as a pupil for one term, his health began to fail, and he left the Seminary and united with a congregation in Cincinnati, and was licensed to preach by the Cincinnati Noncongregational Minister's Union in the fall of 1872.

In February of 1873, he came to Iowa at the invitation of the late Rev. Joseph Pickett. He took the Franklin church, about five miles west of Washington, and had also in his charge the churches at Tallyrand and Seventy-Six. His commission for this field was dated May 1st, of this year, 1873. He was ordained at Franklin, May 29, 1873, Rev. Samuel C. Bessenden, of Washington, D. C., preaching the sermon. The other ministerial members of the council were Sup't Joseph Pickett, Dr. Salter, of Burlington, and Rev. D. B. Bells, of . . .

In September of 1873, Mr. West was married to Elizabeth E. McConnaughey, of Franklin. He served the Franklin church until February of 1875; and remained without charge on the field until the spring of 1877, when he was called to the pastorate of the church of California, Missouri. In 1878, he accepted a call to Hamilton, in the same state; and in 1879 became the missionary pastor of the church at Lamar, Missouri. Here he found a field for active work, a county

seat town of perhaps four hundred population, and three or four saloons. He could not get a lawyer to undertake the task of preventing the renewing of license, and so he undertook the matter himself, and fought four lawyers for two days. On the third day, a young lawyer volunteered to help him, and every saloon was closed. In connection with the above, comes in properly a report from Mr. West, published in November of 1879, which was as follows:

"A great deal of interest has been awakened in the temperance cause, and incidentally in the church. I have had a big fight with the saloons, and have conquered---at least for the time being. Upon my arrival here, I found three saloons running night and day, and to a large extent upon Sundays. I spent some time in sounding the temperance element, and found that it was in the majority, but too timid to make itself known. I then spent some time in investigating the law with regard to dram-shops, and on the opening of the County Court, I was on hand to object to the issuing of license. I first based the plea upon moral grounds, but was compelled to resort to legal objections. For two days I fought them single-handed and alone, but upon the third day, my temperance friends clubbed together and hired two attorneys to assist me (the saloon men had four) and victory was won. Of course it was not pleasant for me; but it has resulted in great good in calling attention to the church. I now had voluntary offers of money, by a number who want to aid in fighting saloons. It is no more than justice to say that the

strong Southern people, some of whom were in the Rebel army, stood by me all through the fight, and were among my most enthusiastic supporters."

The story of threats, and calumnies, and destruction of his property which followed, would occupy too much space. But he continued to do business at the old stand, and never referred to the saloon controversies. He continued with this church until 1881, and succeeded in building a good parsonage before he left it. In 1881, he went to Arkansas, at the solicitation of Captain Rogers, the manager of the "Frisco" railroad, and superintendent of the Home Missionary Society. He went to this new place to build up a church which would be on the line of the railroad, and which wanted to be called Rogers when named. Subsequently that was the name given to the place. He went early in March; selected two good lots for the church, bought two more for himself, and staked out the ground for the church in a wheat field. He sent his wife and daughter home to Iowa, and in April or May returned to Rogers, and began the work of church building and organization. The organization had seventeen members before the first of August, and the church building was completed about that time.

In November of 1882, he resigned to take the position of Associate Editor on the Advance. He continued in this position until the spring of 1884, at which time he accepted the pastorate of the church at Kemper, Illinois. In 1886, he was called to the pastorate of the church at Ontario, Ill.

where he remained until 1891. At this time, he went to Iowa, and spent a year in pastoral work in Onawa. In 1892, he was called to Sibley, and was in service there until the fall of 1893, at which time he resigned, and was without charge until the spring of 1895, at which time he was called to the pastorate of the church at Magnolia. While pastor at Onawa, he organized the church at Whiting. While pastor at Sibley, he gathered a church at Little Rock, which was formally organized by the Pastor at Large---Rev. D. E. Skinner.

Mr. West resigned his charge at Magnolia, in the fall of 1900, and accepted a call to Lakeview. In 1902, he accepted a call to Little, Nebraska, in which place he continued until the fall of 1904. At this time, he filed on a homestead in South Dakota, and in 1905, moved to his claim. The following winter, he served a church near his claim, as a supply; and in 1906, he was again located on his ranch. Having, as he supposed, secured his property, he was recalled to the pastorate at Magnolia, where he was in service until 1909. At this time, under a ruling of the United States Land Office, he was compelled to return to his claim or forfeit it. Since 1909, he has supplied Naper, Nebraska, Herrick, and Milboro, South Dakota, and Springview, Nebraska, as occasion has required, besides returning frequently to Magnolia for some special service.

We note, also, that Mr. West was a candidate for the legislature from Benton county, Arkansas, in 1872, on the first Republican ticket nominated in that county.

He was chaplain for the Department of Iowa of the Grand Army in 1900 and 1901. Now and then, Mr. West has taken the lecture platform, the subject of one of his lectures being, "A Tenderfoot in Arkansas," and of another, "Cottles."

As intimated above, Mr. West is still in the land of the living. He is located on his ranch near Herrick, South Dakota.

In size, Brother West is about the average man. His head is larger in proportion than his body. His eyes are are larger in proportion than his face. He was fluent in speech, though he had a slight impediment in his tongue. He always spoke out of a full treasury, and had something to say. He was a man of decided convictions, and did not hesitate to give expression to them, and reason for them. His ministry in Iowa has been a real asset to our denomination in the State.

Ninety-first Street,

Clayton Welles.

Thomas Clayton Welles, was born in Wethersfield, Connecticut, August 7, 1846. He was the son of John and Mary W. (Wolcott) Welles. His father was the son of Joseph Welles, a farmer of Wethersfield, and his mother was the daughter of Elisha Wolcott, also a farmer of the same town. Mr. Welles' ancestral line runs back to Gov. Thomas Welles, for whom he was named, one of the first settlers of Connecticut, who was chosen one of the magistrates of the colony in 1637, deputy governor in 1654, and governor in 1655, and again in 1658. Three of the Welles ancestry were in the Revolutionary War---Joseph Welles, Thomas Welles, and Elisha Wolcott.

Mr. Welles was prepared for college at Wethersfield Academy and Milliston Seminary, East Amherst, Massachusetts. While in college at Yale, he gave special attention to writing and speaking. He received prizes in debate and declamation, was president of Brothers in Unity the first term of his senior year; was on the editorial board of the Yale Courant, and was one of the three class historians on Presentation Day.

In 1868-9, he taught a select private school in Prairie du Chien, Wisconsin. In the summer of 1870, he was at the head of a large graded school in Fulton, New York. He then studied three years at the Yale Divinity School, graduating in 1872.

Directly after graduating, he came to Iowa, beginning his labors at Keokuk, the first of October, of this year. He was ordained by Council, October 20th, Rev. First S. Savage, of Hannibal, Missouri, preaching the sermon. Here he labored with great success for seven years, receiving more than one hundred and seventy members into the church during this pastorate. All the departments of the church life received a new impulse, and the project of a new church building was seriously considered.

In October of 1879, he accepted the pastorate of the First Congregational church in Waterloo, Iowa. He struck the town in a bad time, it was a season of great financial depression. During his pastorate, the question was much in debate whether the church would not form an alliance with the Presbyterians, which meant being absorbed by them. Nevertheless, he had success in this pastorate, receiving a large number of new members, and starting the first Unitarian Endeavor Society west of the Mississippi River.

In March of 1885, Mr. Welles became principal of Norton Academy, located at Wilson, Iowa and during the year of his principalship, a heavy debt was entirely cleared off, and the institution put on a self-supporting basis.

Next, he accepted a call to the First Congregational church of Englewood, in March of 1884. In 1885, a new church edifice was built to accommodate the increasing numbers in attendance at the service. Three hundred and fifty were added to the church during the six years of his pastorate.

He closed his work with the church in Englewood, (now called the Pilgrim Church, of Chicago) early in 1890, and in June of that year, sailed with his wife for more than a year's foreign study and travel. After going thoroughly over Europe, they visited Egypt and the Holy Land, also Asia Minor, making a special study of the missionary fields as they travelled.

Returning late in the summer of 1891, Mr. Welles decided to locate in New England for the sake of the education of his daughters at No. Andover College; and in January of 1892, he accepted a call to the Winslow church, of Taunton, Massachusetts. The church at once felt the touch of a new life; secured the site and adopted the plans for a new and large edifice of stone which cost more than \$60,000. This building, a model of beauty and convenience, was completed in 1896, and dedicated in 1897, practically free from debt.

In May of 1891, he received an urgent call to the Highland Congregational Church, of Lowell, Massachusetts, and entered upon that pastorate in July of that year. A divided church was harmonized, and many were added to its membership during the four years of his service there.

In January of 1905, the family physician warned him that a change of climate was the only hope of prolonging the life of his wife. Accordingly, he put in his resignation, and was dismissed by council, January 31; preached his farewell sermon the first Sunday in February, and the next day left with Mrs. Welles for Washington, D. C. The milder

climate helped the invalid; but not daring to return to New England with her, Mr. Welles accepted a call to the Presbyterian church of Eddington, Pennsylvania, a suburb of Philadelphia. Here he became interested in the surrounding settlements as well as in his own church, and started two new religious enterprises. In 1911, his wife died, and in the same year he was made Superintendent of Missions, North and Church Extension in the Presbytery of Philadelphia North, which office he still holds with residence in Philadelphia, at Torrisdale. He is also pastor of the Presbyterian church at Torrisdale for the present, though his duties as superintendent seem likely soon to compel him to relinquish the pastorate. He is in perfect health at this date, December 1914, and hopes for years of active service yet.

Mr. Welles registrar of the Congregational Churches for the state of Iowa, 1881-84; president of the Iowa Home Missionary Society, 1882-4; on the board of directors of Chicago City Missionary Society, 1887-90; president of the Taunton Humane Society, 1892-98; and vice president of the Massachusetts Humane Society from 1901 until 1905. In 1897, and 1898, he was chosen to report on the work of the churches before the State Association of Massachusetts. He has published: "Our Church Letter," a monthly published in Waterloo,, in 1881 and 1882; "The Reminder" a weekly published at Anglenwood, Illinois, 1887-90; "A series of Letter from the Holy Land," in 1891; also numerous newspaper, and magazine communications, and

Section.

"He was married December 4, 1874, at Wethersfield, Connecticut, to S. Jennie Southworth, who died at Eddington, Pennsylvania, February 1, 1911. October 15, 1913, he was married to Anna Priscilla Lourie, of Watsontown, Pennsylvania. He had two children by his first marriage, Grace Southworth born at Keokuk, and Mary Wolcott, born at Waterloo.

Of course I was well acquainted with Mr. Welles during all his life in Iowa, and have met him frequently since he left the State.

He was about the average man in size and weight. He had light hair, and not a superabundance of it, and his moustache, the only hair on his face, was not imposing. But he had a fine face. It was always beaming; he was a rare conversationalist. His conversation was always courteous and delightful. It was a great pleasure to be in his company. Probably he was not profound in his scholarship, and lacked somewhat in originality, but he had all the intellectual equipment necessary for the average pastorate.

From the first, he took a leading part in our denominational work in the state. At our meeting held at Tabor in 1878, he preached the Associational sermon from the text, Cor. 2, 5:10. At our Osage meeting in 1881, he read a paper on "What makes a pastorate," a synopsis of which is as follows:

According to the prevalent opinion, if our records are to be believed, there are only twelve pastors in our 185 minister in Iowa, and only 880 in our 2800 minister supplying Congregational churches in the United States. This proportion is not likely to be greater. For years the tendency has been the other way, in spite of strenuous efforts to check it. The only essential difference between the pastor and the acting pastor or stated supply is in the services of installation. The length of the pastorate may be as indefinitely long in the one place as in the other. The council as an examining body prior to the services of installation does not figure as an essential part of installation. Whatever the opinions or votes of the council, if they go on with the ceremony, the minister is installed and is a pastor. If they decline to proceed with the ceremony, he does not become a pastor. That which makes a man a pastor and the lack of it a hireling is the mere ceremony of installation. Is then this ceremony so indispensably necessary to a pastorate that without it, as in the case of the marriage ceremony, the relation desired cannot with propriety be sustained?

1.--The voice of the churches through their growing practice answers, No. We must believe their judgment to be, that he who is by their formal and regular choice elected to the pastor's place, and who freely and cordially accepts that position and discharges all its true usual

functions, is in the exercise and possession of a true pastorate, whatever ceremony or lack of ceremony marked his induction into that office.

2.--The voice of more than two-thirds of the Congregational ministry must be to the same effect, or else their actions and inconsistent with their belief. About two thousand Congregational ministers are actually exercising the functions of a pastor without installation. Many of those who are installed doubtless agree with their brethren that this service is not indispensable to a real pastorate.

"3.--Many of the New England church Fathers held the same view. So does the Cambridge Platform. Ordination and installation were desirable, but not indispensable.

"4.--The voice of reason and common sense is to the same effect. No ceremony of induction has power to make a long and fruitful function, no absence of ceremony will cause it to be short or barren.

"5.--The teaching of analagous relations is not different. The marriage relation is not analagous in several important particulars. The pastor's relation is one rather of leadership and teaching.

"6.--This conclusion is in accordance with the New Testament. There is no such thing as an installation service in the Bible.

"In conclusion, I do not advocate the disuse of installation services or councils. I consider them desirable, though perhaps some less cumbersome and costly methods

in the line of the recommendations of the National Council may be more generally acceptable. But I do advocate a juster comprehension of what does and does not constitute a true pastorate, and the disuse of invidious terms and distinctions."

At the Ottumwa meeting in 1882, he was elected the first president of the Iowa Congregational Home Missions Society.

His sermons were plain, easy of comprehension, practical, evangelical, pleasantly delivered, refreshing, and stimulating. He was a popular man in the good sense, and for good reasons, both among the people in the church and in the community.

December 8, 1914, he writes: "I am very happy here in my health, home, and work, and thank you for giving me a place among the immortals."

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